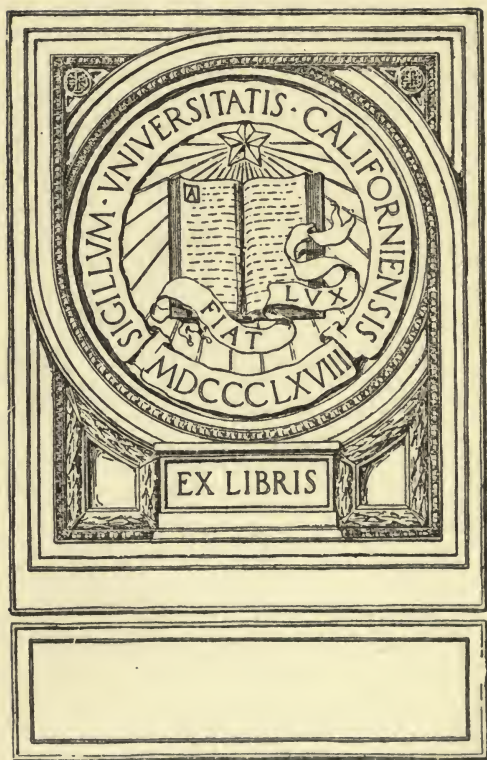
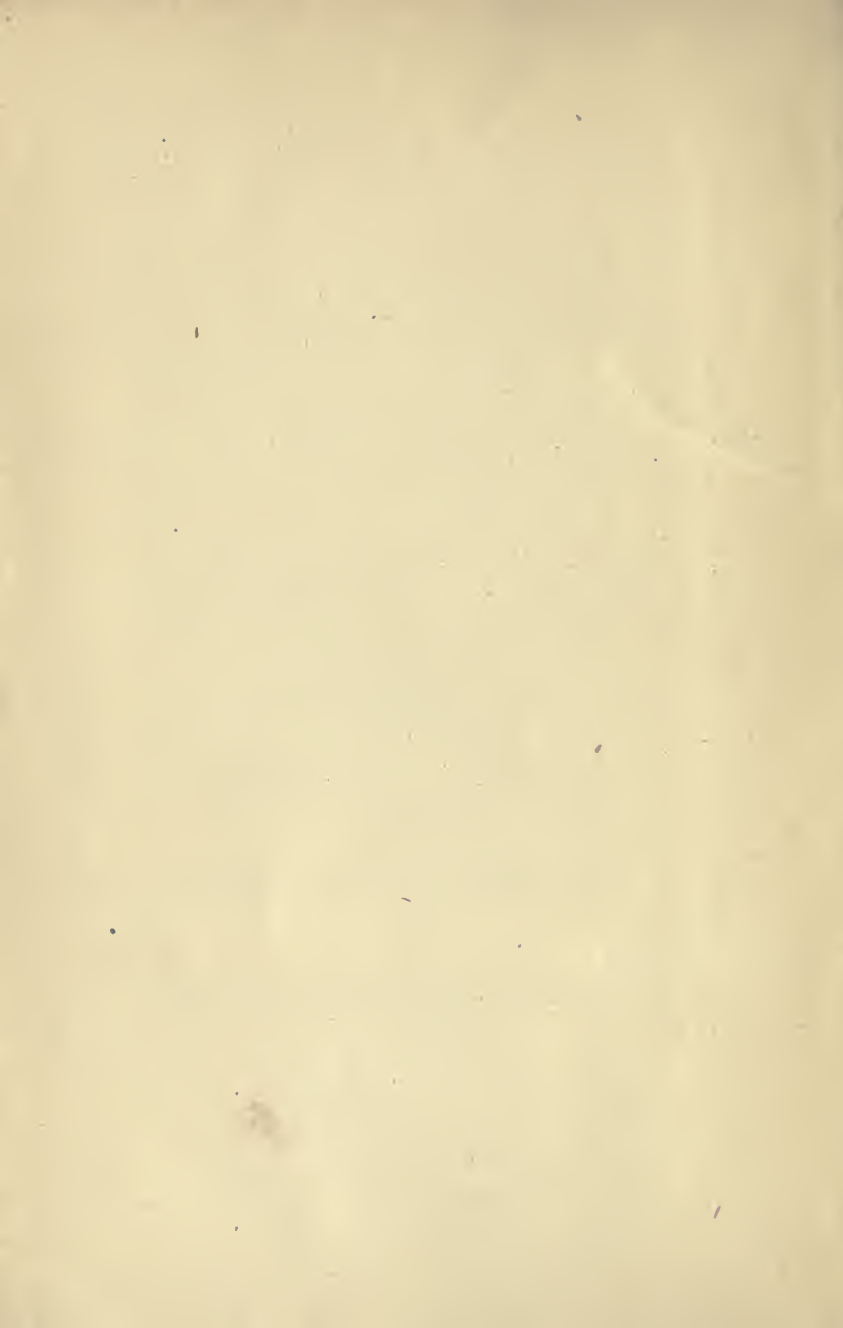


The Real College



Guy Potter Benton





THE REAL COLLEGE



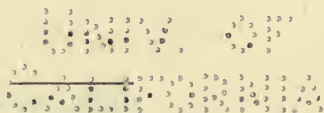
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THE REAL COLLEGE

By

GUY POTTER BENTON

President of Miami University



One of the Memorial Volumes issued in connection with the exercises attendant upon the celebration of the one hundredth anniversary of the founding of the Miami University—A REAL COLLEGE.

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G. L. P.

Dedication.

To My Precious Mother,

Who has never lost faith in her son, and whose heroic sacrifices and persistent ambition for him have made it possible for him to breathe, for twenty-five years, as student and teacher, the atmosphere of The Real College.

PREFACE

The Place of the Small College, The Mission of the Small College, and kindred topics, are among the most prominent and frequent on the programs of latter-day college associations and educational conventions.

There is no place or mission for the "small" college. Ours is a day of big things. The adjective small used to qualify anything is suggestive of insignificance and begets contempt. An educational institution may be large in financial resources and equipment and great in the lofty purpose of its existence, but because it is, by choice, limited in the size of its student body alone, it is wrongly called small. It is to correct this persisting misconception that this little volume is given to the Public.

It is worth while to distinguish clearly the efficient from the inefficient. The Real College is never a small college. The small college is never a Real College. Years of experience and observation have convinced the writer that the insti-

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tution small in enrollment may be truly great, and that a large attendance may be registered in an exceedingly small institution. First of all, then, a definition of the Real College is attempted. After that the president of the Real College, the students of the Real College, and the faculty of the Real College are studied in the order named. Last of all, a picture of The Real College Man is attempted.

If, in this Centennial year of the founding of a Real College, so small a memorial book shall, in any way, quicken in its readers their appreciation of the worth of the Real College, the object of its author's labor of love will have been accomplished.

GUY POTTER BENTON.

MIAMI UNIVERSITY, OXFORD, OHIO,
*The First of June, Nine-
teen Hundred and
Nine.*

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PRECEDENT is sacred in England. In America it is a convenience. A Court decision is accepted by us as binding so long as it supports our contention or until it runs contrary to our wishes and we convince a succeeding Court of its fallacy. If tradition in the New World but bore the seal of value it wears across the seas, we had never been so hopelessly lost in our attempt to find proper definitions for the names applied to our various educational institutions. In the British Isles, and on the Continent, the use of the word "college" is so universally accepted as meaning but one thing that it is at once clearly differentiated from the university, which every one understands to be an institution of another class. In this country we use college, academy, seminary, and university as satisfactory synonyms with such profane disregard for the customs of the centuries that, after an institution has

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been given its name, several explanatory sentences inevitably follow to make plain the field of intellectual endeavor it is supposed to cover. In every State of the Union we have had institutions with but one little building, a half-dozen teachers, a half-hundred students, a diminutive library, and a paucity of apparatus, each wearing the name of university as its proud corporate right. On the other hand there are numerous institutions bearing unpretentiously the name of college, which, in consideration of the scope and variety of work covered, belong, by right, to the university class.

It would be unfair to condemn too strongly those founders of institutions who have taken this liberty with terms of established meaning. Our country is new, and, coincident with the beginnings of the State, came the founding of educational institutions. We are a people of large expectations, and a sanely optimistic view of future possibilities has often seemed to warrant the hope that an institution of learning about to be planted would ultimately become, in the

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proper and fullest meaning of the word, a university. In some instances the hope has been fulfilled in accomplishment. In numerous other instances later generations have realized that their forefathers had laid institutional foundations in a fabric of dreams which in the light of after developments could not possibly find a superstructure of substance.

Here and there in our history have been found conservatives who have laid in modesty the foundations of a college. That circumstances they were unable to foresee have pushed their college forward into the larger proportions of a university is not to be charged against them as due to narrow-mindedness or shortsightedness. Without the gift of prophecy it were impossible, in a developing civilization, to predict with certainty the magnitude an institution would assume. Often has the small planting become the large fruition.

All things considered, it would hardly be wise, at this time, to yield to the demand coming from many quarters for change of

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titles. It is an easy matter to broaden the name of college into the more appropriate one of university. It is almost impossible to compress the name university, long worn by an institution, into that of college. To attempt to rename all the educational institutions of the land so that each shall be known for what it is by the appellation it bears, would be an undertaking beset with many just objections. When graduates of the years come back, at convenient seasons, and when they assemble in alumni gatherings, they are happy in taking on their lips the name of Alma Mater that became precious during the care-free period of student life. Why break the heartstrings of thousands of college folk by substituting a strange title for one that has become sacred through years of the sweetest associations the earth holds? Then, too, it may afterwhile be necessary to change back again. If the past may be accepted in any way as a gauge for the future, the institution that is small and insignificant to-day may become large and influential to-morrow. Let the institutions

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called colleges, if development warrant it, change their names to university, but let those colleges which in human unwisdom have been called university retain the title to the comfort of alumni while they hope for a greater to-morrow—only, though granting this, let us determine the distinction between the university and the college regardless of the name borne, if perchance we may realize in America the advantages that are to be found only in *The Real College*.

A careful study of the origin of institutions of higher learning will reveal the fact that, in the very beginning of its existence, the university was an institution for advanced study. Charles the Great, ignorant, but eager for learning, is entitled to the gratitude of the generations as the inspired originator of higher education. This mighty founder of empire has sent a succession of distinguished teachers down from the day of Alcuin, for in the great abbey schoolroom of St. Martin, at Tours, is found the nucleus of the teaching from which the university took its rise.

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As an institution organized and tangible, the university in the earliest stage of its development was simply a scholastic guild or group of scholars and teachers bound together like a trades-guild for the purpose of investigating the more intricate intellectual and spiritual problems. The purpose of the founding of the University of Salerno, the first in Europe, confirms the statement that the university was an institution for the advanced work of masters, and not for the making of bachelors. It existed in the first place as a School of Medicine. Like Salerno, all the earlier universities found their origin to a great extent in endeavors to obtain and provide instruction of a kind beyond the range of the monastic and cathedral schools. It is clear, therefore, that precedent makes the university an institution for the advanced research and investigations of graduate students. It is true that a multiplication of independent colleges united in a community with a centralized government in certain agreed matters, as at Cambridge and Oxford, has somewhat modified the original

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European conception of a university. Notwithstanding this modification the university remains, in the essential purpose of its existence, an institution for advanced graduate, technical, or professional study. This ideal of the purpose of the university has been taking root in America in recent years. Though there are those in high educational places who demand a process of exclusion, there are others equally prominent who demand an all-inclusiveness of the educational endeavor in order that we may realize, on the new Continent, the perfect university of the world.

At the annual meeting of the National Association of State University Presidents, at Baton Rouge, Louisiana, in November, 1906, President George E. MacLean, of the State University of Iowa, as chairman of a committee appointed at a previous meeting to present a definition of a university for interpretation of membership rights in the Association, and to furnish an ideal to which all universities should aspire, announced that he had been unable

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to secure an agreement with his colleagues on the committee, the Presidents of the Universities of Illinois and Vermont. Despairing of any concert of action by the members of the committee, he presented as his own conception of the character of institution necessary for recognition by the National Association of State Universities the following statement:

“Without attempting definitions, we believe that while a university may be, in the words of a distinguished member of this Committee, ‘a complex of colleges,’ it is essentially much more than that. It should give a liberal education and prepare practitioners for the various professions, but its keynote, in addition to the liberalization of the mind, must be the spirit of specialization, research, and discovery of new truths and new applications of old truths, and the diffusion of knowledge, particularly in the institutions we represent, in the service of the State and Nation.

In gross, therefore, we recommend as standards at this date, for an institution to be recommended as a standard American university:

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1. A university giving the Degree of Doctor of Philosophy or Doctor of Science, after three years of graduate study in residence, one of which shall be at the institution conferring the degree;

2. A university that requires, in addition to the points named in graduate study, that a candidate before receiving his higher degree shall have completed for his Bachelor's Degree a course of not less than one hundred and twenty semester hours in subjects distributed with reasonable sequences, and preliminary requirements among the great groups of subjects, ordinarily recognized in the field of liberal arts, as languages and literature, philosophical and historical sciences, material sciences and the fine arts."

President Edmund Janes James, of the University of Illinois, the only other member of the committee present took issue with President MacLean, contending that in this progressive day the universities were growing too rapidly, and to serve the larger interests expected of a university they must, in the near future, be relieved by the high schools and small colleges of at least the first two years of the college course. If

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President James is right—and there are many who share his views—it would seem that we are likely in the United States, before long, to be driven back to a realization of the original European conception of the university.

A university may continue to maintain one or more undergraduate colleges, but even now it is generally admitted that the prime object of its existence is to serve society by solving the larger problems, the answers to which are essential to the welfare of humankind. It is certain that increasing demand for skilled labor and trained experts will compel the university of the future to assume this character.

The day is past when a man can engage in a commercial career without a thorough knowledge of the scientific principles upon which all sound business achievement must rest. The Tuck School of Finance, at Dartmouth College—and by the way, Dartmouth is one of the so-called colleges which on account of the number of students and the scope of its work now fairly belongs to the univer-

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sity class—the Wharton School of Commerce at the University of Pennsylvania, and the School of Commerce at the University of Wisconsin, are a response to the modern demand for trained men of affairs and are augury of a not far distant day when all universities will have Graduate Schools of Business, taking equal rank with Schools of Law, Medicine, Theology, and Engineering. Clearly, then, there must be an institution that will carry youth-hood forward from the work completed in the high school to the point of maturity and knowledge which will find him prepared for the specialization of the graduate college in the university.

The institution which fills this gap is the college, and that it has been a most important institution in our educational system is evidenced by past accomplishment in the production of men and women of cultured lives and effective service. It will continue to be an indispensable feature of our educational work so long as the humanities are of interest to men and so long as a good foundation is a recognized necessity for a

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superstructure of specialization. Only a few years ago the friends of the American college were panic-stricken by the fear that the institution of their affection was about to be obliterated. The greatest college president in the country inaugurated the movement for the abolition of the time-honored four-year college course and the substitution therefor of a three-years' course, including, however, as much work as had previously been done in four years. Not to be outdone in progressive theories of education, a prominent metropolitan university president in the East soon followed by insisting that a two-years' course between the high school and the professional school of the university was sufficient. Following hard on the heels of this declaration came a pronunciamiento from the distinguished president of a metropolitan university in the Middle West demanding that two years be added to the four-year courses now given in the average public high school. Is it any wonder, in the light of these proclamations emanating from recognized authorities in higher education, that

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the friends of the college became apprehensive? The institution of their love seemed marching to a certain doom.

The college still lives, however, and if it is ever changed in character the change is more likely to occur on the lines suggested by President James than otherwise. The high schools may become colleges in the scope of their work in some future day, and if that day arrives it will come bringing the same problems that now confront the colleges. Undergraduate colleges may continue, doubtless will continue indefinitely, as attached features of a university system, and the college existing in the university has many of the same problems to solve which belong to the college in detachment.

A college, as an advanced grade of the high school or as an inferior department of a university, will always, by reason of the age or stage of maturity of its students and the character of its work, have a distinct quality calling for the observance of particular forms and the realization of certain ideals therein.

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It is because of the fact that years of existence have established traditions and customs found only in isolation, that we shall assume for our present purpose that the independent institution performing the functions required between the high school and the university, whether it be properly called college, or miscalled university, is the type of the real college.

The real college is not an academy, neither is it a graduate or professional school. It need hardly be said that a school for the teaching of Bookkeeping, Banking, Commercial Forms, and Stenography, guaranteeing a completed course and fitness for a good-salaried position after six months of training, though often bearing the pretentious name of college, is not a college. A technical school, giving undergraduate work in Mechanics, Engineering, Ceramics, or the Applied Sciences, even though it offer strong and thoroughly useful courses extending through a number of years, is not, according to the accepted conception, a college. The real college bridges the chasm between

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the high school or academy and the university or professional school. Its mission is not to prepare directly for business or profession. It does prepare for life. It presents the humanities. It introduces the student to Philosophy and Literature, and grounds him in Linguistics and the Pure Sciences. The real college drills the student in subjects that he may never use in his life's vocation. It may grant the privilege of electing certain studies that look toward a particular calling in later years; but these studies are, at best, only a basis for the practical studies that are later to follow them.

The college is a foundation builder. It seeks to establish the youth in body, intellect, and moral character so strongly that he will be well prepared in due season, with large vision and lofty ideals, for the successful undertaking of special training. The real college is a school of discipline and culture. The men and women of America who have lived the larger life, who have won the greater success, and who have rendered the

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better service as a result of the ideals, discipline, and culture of the undergraduate period, are satisfactory proofs that their time was not misspent, and they abundantly vindicate the importance to civilization of the real college.

**THE PRESIDENT OF THE REAL
COLLEGE**

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THE Man at the Wheel is indispensable. To attempt to direct an educational institution without a capable head is as an attempt to run a ship without a pilot. The University of Virginia tried it for seventy years and more, and then acknowledged that the prolonged experiment was unsatisfactory. The University of Cincinnati reached the same conclusion much earlier in its history.

It was in deference to the expressed wish of Thomas Jefferson, the founder, for an academic community thoroughly democratic that the University of Virginia adopted the policy of handing the executive business about in rotation from year to year to a faculty chairman. By directing inquiries to those connected with the institution just named, persons interested may easily secure decided opinions on the practical workings of

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this plan. The fact, though, that the University of Virginia now has a president as its permanent head is doubtless the best evidence that the original policy was found unsatisfactory. We are warranted, too, now that the University of Cincinnati boasts a president, in drawing similar conclusions concerning that institution. Other colleges have tried the experiment of a headless directing body and have sooner or later pronounced the plan impractical. There is universal acknowledgment of the need of a managing head for every enterprise of importance. The real college is an important enterprise. Such a college must have a responsible head. He may be called chancellor, governor, master, director, or president. The name does not alter the main requirements of the position. In America the executive and administrative head of the college commonly answers to the title of president.

The president of the real college is a person of manifold duties. His obligations are varied. He sustains relations to the general public, to his board of trustees, to his

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faculty, to his alumni, to his patrons, and, most vital of all, to his students.

The college president of the middle nineteenth century had a well-beaten path leading from his study to his classroom. He belonged to the college alone. The public had no claims upon him. Not so to-day. One of the most eloquent orators of the South less than five years ago declared that his life, while generally regarded as successful, was to him in a measure a disappointment. It was a matter of regret to him, he said, that he could not have been a college president, so that he might have lived a life of literary ease with the books of his library, unvexed by the harassing anxieties of the busy outside world. The college president who listened to this expressed conception of his care-free existence smiled sadly as he thought of the great gulf that lay fixed between the ideal and the real. In delivering the charge to his successor at the Princeton installation ceremonies in October, 1902, President Patton said, in substance, to President-elect Wilson: "It may be pleasant, in

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your new position, to recall that you once had the tastes and inclinations of a scholar, but it will be only a recollection." No educational institution in our day can long sustain itself unless its claims are unceasingly pressed upon the public. The college serves its students first, of course, but it is restricted to the point of approximate inefficiency if its service ends there. The college has not done half its work unless it carries its ideals away out beyond college halls—unless it lends itself to the solution of the great problems of humanity. The real college should serve Society, Church, and State, and the college president must project the influence of his institution as far as may be out into the practical affairs of men.

The college, to grow and to serve humanity, with a constantly increasing effectiveness, must have money, and money never comes without the asking. The college president must know how to ask in such a way that he will receive. One of his chiefest duties, in relation to the public, is that of a money-getter. If the institution is sup-

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ported by the State, he must needs be skilled in the art of approaching legislators in the way that will most surely bring ample appropriations for buildings, improvements, and maintenance. In this work, happy would the college be, and happier its president, if he could be relieved from the responsibility of pressing its claims. It is unseemly for one charged with the dignity of educational administration to appear in the rôle of a lobbyist, as a suppliant, knocking at the doors of legislative halls. If trustees would assume the duty of securing the appropriations for the support of our State colleges and universities, the public would be spared the spectacle of educators mingling with clamorous sycophants, and the presidents of these institutions would be spared the humiliation of a discredited classification. Trustees, however, are usually active business or professional men and can promise little more than support, while they look to their president to see to it that the legislature supplies institutional needs. If the president fails in this

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work he is usually regarded as a general failure. Excellence in other lines will not compensate for lack of ability to secure the needed financial support. The best that can be done under present conditions, in all the effort necessary to get money, is for the president to maintain a bearing in harmony with the exalted work of one charged with a right example to youthhood. Legislators respect the man who does not forget the obligations of his calling. They do not want educators to descend to the level of the professional lobbyist. The college president who tries to play the politician by being a good fellow may win favor with the few, but with the majority he meets the failure that contempt always presents to its object. To drink and smoke and entertain lavishly may not be considered inappropriate when it is done by a railroad attorney seeking favorable legislation, but any such conduct is almost universally recognized as an incongruity when used by a college president to win favor. As the majority of our American lawmakers are men of sturdy common-sense and

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high ideals of character, they have little respect for an exemplar who does not everywhere exemplify. It is argument—facts attractively presented—that wins legislative support for colleges. The president of a State college who knows how to approach men skillfully but honestly, and who believes in his cause, will find a sympathetic response from the friends of public education in legislative halls.

The president of a Church college who succeeds is a professional beggar. To allow any fine conception of modesty to restrain him from asking any living person for money would be to spell out for him the words of his own failure in the service he should render his institution. For the executive of a Church-supported institution there is no surcease of toil from the morning of the day of his installation to the evening of his effective resignation. He must have well in hand the details of institutional work, he must be constant in the service of his students and faculty, while he seizes every possible odd moment to make personal solicitation for build-

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ing and endowment funds. His crowded week-days are crowned by Sabbaths that know no rest, for educational sermons and lectures in every possible pulpit are an indispensable preliminary to generous educational collections.

In the matter of securing added financial support the president of a non-sectarian institution maintained on private endowments bears the same responsibility that rests upon the shoulders of his brother executive in the Church college. The commercialization of the college presidency is one of the lamentable facts of latter-day academic policy.

It is notorious that trustee boards of certain institutions in recent years have made scholarship, literary influence, and commanding character secondary considerations, and in the last analysis their choice of a college president has been governed by his ability to control a financial following.

High-minded people who would not think of disparaging the particular qualities necessary for a bank president, a corporation manager, or a railroad director, must be par-

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done if they dare to believe that certain additional talents and attainments are requisite to the realization of the true college president. Sad the day for the student when, looking for a lofty ideal, he finds in the president of his college nothing better than expert ability to multiply shekels. The young person fronting the future has a right to expect that somewhere ahead the hidden years have in their keeping a gift more priceless than material treasure. Buoyant youth will be incited to loftiest endeavor only under the inspiring charm of a big mind and a great heart.

The president of the real college will understand, if his institution is to hold a respectable position in the republic of letters, that he has resting upon him an obligation for authorship. To write poorly for the public prints would be to reflect discredit upon the interests with which he has connection. To write on lines of scientific specialization with which he is not immediately connected, or to attempt to treat those subjects in which his knowledge is not fresh,

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would be exhibition of a vain presumption that even his position could not excuse. The real college president is ever pursued by the fear that administrative duties will rob him of scholarly tastes and reputation, and to avoid this fate he hastens, in some instances, to repel it by discussing questions with which he has not, and is not expected to have, acquaintance.

Presidential duties undoubtedly will require abandonment of reading and research on the special lines that absorb the interest of the professor in the college chair. It ought to be recognized, however, that administration is a line of specialization as eminently respectable as Philosophy or Economics or Chemistry or Mathematics or Linguistics. The college president who devotes himself with the scholar's interest to the study of curricula, to problems of organization and government, and to the development of plans for effective institutional service, will be able to write as an authority, and his deliverances will be accepted as the product of scholarship.

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The real college president, though, will not have met, to the full, the requirements of his station when he has done his best as financier and author. His obligation of office demands that he carry the influence of his institution as far as possible by word of mouth. The day of enchanting eloquence and persuasive argument is not past. Occasionally it is said, and usually by those who are not effective in public utterance, that the multiplicity of newspapers and magazines in our modern day has made the platform obsolete. It is repeatedly averred that the orator is no longer a potent factor in the deliberations of men. Doubtless it is true that the man endowed with gifts of tongues shares the privilege of molding thought with other forces, as he did not do when Demosthenes hurled his phillipics and Cicero convicted by the force of his relentless logic. The other thing, though, is also true, namely, that so long as a warm personality has attractive power, that long will the word spoken by the living man wield an influence beyond that of the lifeless composition. The after-

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dinner speaker was never more in demand than to-day, and the applause given to his utterances and the editorial comment upon his ideas are proof sufficient that his speech arouses thought. Political campaigns have not yet found a satisfactory substitute for the stump. The brief does not reach the jury as effectively as the oral pleadings of the attorney. Hundreds find their way with the returning Sabbaths to the churches where gifted preachers proclaim God's everlasting truth, and the galleries of congressional halls will not begin to contain the multitudes anxious to hear the representatives of the people on living questions. It is as an effective public speaker that the college president can do great service for his institution. If the strength of his personality is made apparent through his spoken words in pulpit, in club, on platform, or in banquet-hall, parents find themselves longing to have their children under his influence, and he touches an hundred responsive chords that will become vibrant with praise for his college.

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A reputation is of little value to a college president. It may attract an initial crowd, but it is valueless unless its possessor wins the crowd. Men in some vocations can afford an occasional, partial, or complete failure in a public effort. The college president must never fail. As a rule his every appearance is before a new company, and his institution is, in his attitudes and every word, always on trial. To do poorly is not only to hurt himself, but, through himself, to do injury to all those interests for which he stands sponsor. If, then, he is to be a fit representative of the spirit of the institution in the service it renders to the public beyond his college halls, his obligation for close study and serious thinking is heavy indeed. To assume that preparation is unnecessary for even one public duty would be to entertain a delusion fraught with possibilities fatal to his sacred trust.

After all, though, it is well to bear in mind that the duty the president of the real college bears to the outside world is, at most, only adventitious. If it were not

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for his position at home he would have none of these incidental functions away from home. It is therefore of the highest importance that he have a proper conception of his part at the center from whence reach out all his possibilities of service. He has first an executive obligation to his board of trustees. If this body has been moved by the highest academic ideals in electing a president, his board will expect him to be their capable adviser in all that has to do with institutional welfare. When trustees gather once or twice a year, for a day or two, or maybe for a few brief hours, dropping for the time all thought of their multitudinous business or professional cares to consider the well-being of their college, they have a right to expect that their president will have its affairs so well in hand that they may readily understand the exact uses to which the resources have been put, so that they may be intelligently and willingly led to an approval of his larger future plans. When trustees commence to entertain doubts as to the well-balanced judgment or the clear-

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seeing vision of their executive and counselor, the beginning of the end of his usefulness in that relationship will have come.

Time was when boards of trustees not only chose the president and faculty of the college, but as well prescribed the curriculum and adopted the text-books. That day has some time since passed into history. It was almost pathetic at a recent Commencement of one of our ancient and honorable institutions to hear a good trustee lamenting that the committee on course of study, of which he was chairman, had had nothing to do in recent years. He was a good man, but his work as trustee had begun when college presidents and professors were only hirelings. He had not awakened to a realization of the new order of things which recognizes that curricula and college government in general are the products of experts. Neither had he realized that certain committees exist only to give appointments to members not otherwise provided for, and that others are perpetuated, like the snuff-box in the United States Senate, as a cour-

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teous tribute to the barbarous times which once were but are no more.

He did not know that no self-respecting college president in the new age would submit for one moment to the suggestion that matters purely academic should be taken from his faculty of trained experts and committed to his board of trustees efficient in business policies but thoroughly unfamiliar with modern college standards. We do not want in America the conservative tyranny of the Oxford congregation. When the convocation, which is composed of representatives of the various colleges of Oxford University and which constitutes the governing body of the larger institution, resolved to follow the lead of American colleges in making Greek an elective study, the congregation, composed of all the doctors and masters of the university, many of whom are curates, vicars, and professionals, so far removed from modern academic thought that they might almost as well belong to the class that is without a diploma, exercised its guaranteed prerogative of veto, from which there

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is no appeal, and Greek remains compulsory at Oxford. Even these, who believe in the indispensable culture value of Greek, and they are many, deplore the arbitrary exercise of an authority that is out of harmony with modern ideas of college direction.

The writer was interested recently in poring over the well-written Minutes of one of the oldest and best of our American colleges. As late as 1870 he read that the board of trustees was called to order, and after prayer that a committee was appointed to notify the president of the institution that the board was in session and ready to hear any communication he might have to make. "In due season the committee re-appeared, escorting the president, who presented his annual report and then was requested to retire." Such action is unthinkable in this enlightened day, when every college president is *ex-officio* a member of his board of trustees and when the governing body would not presume to take any serious action without his presence. The latter-day board of trustees relies upon the president of the real

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college to devise systems of bookkeeping and filing so that the financial transactions of the institution are easily known and so that the registrar may give accurate information at a moment's notice. He must, by up-to-date business methods, make all the records of the institution permanent, comprehensive, and intelligible. He is expected to be statesman-like in his administration and to propose for the acceptance of his board plans for future development that will command enthusiastic support. If new buildings are to be erected he will know what they ought to be and where they should be. The saddest spectacle in American college-making is not the wretched architecture of our buildings, cheap as that is in poor imitation of European models. The most pitiable thing in the history of academic control of our country is the incongruous and unsightly arrangement of our college buildings. In most institutions, when enough money has been gathered together for a new structure of any character, the trustees have adjourned for a few minutes to walk about the campus, and

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after a half-hour's thought, on reassembling, they vote a location for the new building as though it were the last one that would ever have a place on the grounds. The mistakes of the past are beyond recall, for poorly related structures and ugly groupings are even to be preferred to the destruction of buildings around which loving traditions cluster and which lend the indispensable effect of impressive antiquity. In recent years, though, there has been an awakening to the importance of building locations, and the president is indeed behind the times who does not give careful study to the placing of every new edifice, that he may direct his board aright when the hour arrives for final action. If he is wise, one of the first acts of his administration will be to recommend the employment of a competent landscape gardener. Under his direction this expert will prepare a plan of building groupings. This scheme will be made with the end in view of relating buildings to their uses in such a way as to produce an effect of harmonious

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beauty, and all future buildings will be located in accordance with this adopted scheme.

If one feature of presidential duty may be emphasized at the expense of another, it will doubtless be agreed that the chief responsibility of the college president is for his educational staff. Before boards of trustees came to a proper comprehension of their limitations they took official notice of the fitness or unfitness of every member of the faculty, and not only determined the retention or dismissal of incumbent professors and instructors, but solemnly debated the qualifications of all proposed candidates before voting to fill a chair. Their opinion of the fitness of a teacher to continue was formed upon the reports concerning him brought from immature students or from some other incapable informant. As to the election of new faculty members, the board was governed in most instances by flatteringly worded and usually worthless testimonials.

It has not been many years since the trustees of a prominent institution in the

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Central West, because of some faculty dissensions on matters of discipline which could not be accurately located, declared every college chair vacant. To-day it would be difficult to find a trustee presumptuous enough to entertain the thought of passing judgment on the qualifications of teachers. The president is charged with this responsibility, and the reputation of his institution must stand or fall on his ability to meet the responsibility. The retention of present members of his faculty and the election of new members in the properly directed college will depend entirely upon his dictum. Those who object to granting such arbitrary power to one man will, on reflection, admit that to hold an executive responsible for all the work of an institution, including the teaching done, would be unfair unless therewith should go the privilege of choosing his colleagues for whose work he must answer. In some instances the president is required by ordinance to nominate new faculty members, the board confirming or rejecting his nominations. It is practically a universal cus-

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tom to require, in one form or another, the recommendation of the president as necessarily precedent to final action. As a rule an instructor who knows that the president will not recommend his retention, finds it of little avail to appeal to board members to decide otherwise. In a well-ordered college system he is referred back to the authority against whose judgment he enters appeal. Such power will not be used by a high-minded official, worthy of his position, in a tyrannical way, and in no case will it be used to satisfy an individual grievance or to avenge a wrong, either real or fancied, on any mere personal grounds.

The alumni of an institution are bound to Alma Mater through succeeding years more by their loving interest in their old teachers than by any other consideration. A few years distant from their own Commencement they know none of the student body, and when they return to the old college, more than for any other reason it is to sit for a brief while in loving devotion at the feet of the ripe scholars who were at once the in-

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spiration and the benediction of their formative lives. Knowing this to be true, the president of the real college will spare no effort to secure the permanency of tenure of his teaching force. If here and there he finds a colleague whose work is not satisfactory and can not be made so, he will meet the situation fearlessly in the interest of the young people committed to his care, but he will also meet it with a thoughtful regard for the feelings of the colleague concerned. A resignation is always less painful than a dismissal. It tries the courage of a manly president more to ask, in the spirit of kindness, a resignation than it does in the presence of his board to demand, with heartlessness, a dismissal. The unpleasant responsibility will be accepted for the welfare of the institution, and in the fraternal spirit the unsatisfactory teacher will be approached by his president months before his connection with the college must be severed with a courteous request for his resignation. An instructor of good sense will appreciate the consideration that prevents a humiliating dismissal

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and affords him ample time, while still under pay, to find another position, and his resignation will be given as requested. He who lacks this fine sense of appreciation will still be dealt with in fearless kindness by his superior and will not be retained at the expense of institutional efficiency. A capable teacher the president will endeavor to retain at any cost and will summon all his powers of legitimate persuasion to convince his board of the unwisdom of allowing another college to deprive them of the services of a pre-eminently successful teacher because of the alluring offer elsewhere of a somewhat larger salary. Added expense is worthy of little consideration when set over against a proved efficiency.

No less care is required in making additions to a faculty than in holding those who should be kept. It is much easier to get than to get rid of a man. Testimonials flattering in the extreme are easily obtained from those of large reputation. Indeed, it is notorious that some men boast that they give recommendations to all who ask them,

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expecting that those to whom they are presented will be able to read between the lines. Again, there are too many officials and heads of departments in large universities who are ever willing to unload their "dead timber" on some college, and if a strong recommendation gives promise of the desired relief they do not tarry long to conduct an argument with conscience. Unusual educational advantages are not always to be depended upon as a guarantee of fitness for professional appointment. It is generally known that there are many doctors of philosophy at large who would be utterly unequal to satisfactory work in a country school. On the other hand there are country teachers without large education who could do better service in college than the possessor of many diplomas. University-trained men are numerous, but scholarly teachers of magnetic enthusiasm are few. The capable president will not be satisfied until by months—and years, if need be—he has found the one from among the few who will give to his students the impetus they need to start them well on

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life's perilous journey. Recommendations will be accepted for what they are worth, but no one will be finally employed without a personal interview, or until after many interviews, perhaps, that there may be discovered a personality of force. A half-hour's talk with a real man face to face is of infinitely more value than a barrel of testimonials, or degrees without number.

The discreet president will, as a sound business man, hold his institution within the bounds of its financial limitations. Nothing so oppresses an institution or retards its growth as an incubus of debt. The wise executive will not allow his desire to keep pace with other colleges, or to surpass them, delude him into the belief that prosperity can be found by living beyond income.

The president of the real college is a despot, and no limits will be set for his despotism by his board of trustees so long as his power is not abused, while his institution thrives.

In considering the obligations of the college president to his faculty, the pith of

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it all may be entirely comprehended in the statement that he should be a leader without being a dictator. He is an executive—not an autocrat. The president of a college and a public school superintendent do not occupy analogous positions in the matter of their authority over those who teach. The latter official directs a staff the majority of whom are elementary teachers. Many of these are so young in years and experience as to require the constant attention of a superior guiding mind. Then, too, the work of the various grades is so closely correlated that it would all be a failure unless each made its full contribution to the whole by following, without wavering, the plan conceived and laid down by a central authority. Constant and arbitrary supervision is a prerequisite to the largest results in any public school system. The college president, on the other hand, is not an inspector, and need not be. His colleagues would rightly resent any such assumption of prerogative by him. Conditions in the college and in the public school are very different. The college pro-

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fessor is employed upon recommendation of his president because he is a specialist. Having had years of preparation for the work of his department, he should know far more in the line of his specialization than any college president, and he should be guaranteed the largest liberty in determining the character of his work. Further than this, it should be recognized that college departments in large measure are independent of each other. To be sure, certain preliminary mathematical study is necessarily antecedent to the study of higher mathematics. The same is true in languages and other branches of collegiate work, but these preliminaries are all within the department concerned, and the head of the department rather than the head of the institution is responsible for their proper presentation. There are certain related groups of studies in different departments pursued by students, but each part of the group is complete in itself without regard to its related group. It is evident, therefore, that upon departmental heads, and not upon the president of the college,

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should rest the full responsibility for the work of the department. It is true that the president is responsible for the work of his college, and that sometimes he fails to do his full duty to his students by a negligence in this respect, which he excuses on the ground that "professors are supposed to know their business." The wide-awake president may know of the competency or incompetency of his colleagues by ways more accurate than personal inspection can guarantee. The college community is much more compact than a large public school system. The professors do their work in classroom, library, and laboratory, in buildings on the same grounds and near to each other. The president, when at home, is constantly in their midst, and, with his hand ever on the college pulse, he knows more of what his subordinates are thinking and accomplishing than the public school superintendent knows of his teachers after all his inspection. The daily intercourse of the president with his co-workers in faculty and committee meetings, in private conference and in social relationships,

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will give to the keen reader of men a knowledge which will enable him to render fair judgment on fitness in the day of final reckoning. The president's office is a veritable cesspool where all unpleasant experiences are deposited. All complaints of parents and students are left there, and if the president, as a spiritual chemist, is skillful in filtering, the residuum will reveal to him the actual substance of all that is justly chargeable against his complained-of colleagues. The president presides at the meetings of his faculty, and knowing that a college faculty is a deliberative body, in which majorities rightly control, he will make his recommendations and then commit their destinies to the hands of his associates, leaving them to do with them as they will. When the faculty has acted, whether in accordance with his views or not, the president will execute as directed, in willing obedience to the American principle of majority rule.

It will be agreed that the general policy of the institution should be shaped by the president as its responsible head, and yet

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the teaching corps shares with him, according to time-honored precedent, administrative duties as is not done outside the college. When it has once been determined just what work belongs to the president and what he divides with his colleagues, there will be no unpleasant clashing of authority. The difficulty is that here and there is a president unsatisfied unless his will dominates every department of academic endeavor. He feels that division of labor will spell diminution of his power. He is jealous of his authority and hesitates to make slightest relinquishment of anything that will keep him prominent as a central figure. The truly great president is he who recognizes with a modern writer of rising fame that "The best crowns have fallen to those who have not sought them." His wisdom will be shown in skillful distribution of work among his faculty members according to their several capabilities. The successful college president is not he who attends to every detail in person, but rather the one who masters details by handing them over to other compe-

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tent persons. Knowing his faculty, the president who does things will appoint his committees with such good judgment that his college system will be a well-adjusted and perfectly working machine. He will watchfully guard his own prerogatives. He should have the veto power, such as is granted in many colleges. Such privilege, though, he will not make his to abuse. He will use it only in those rare instances when he is convinced that a faculty action is thoroughly inimical to institutional welfare. In most cases, having conceded to his associates in the faculty the right to consider certain questions with him on merit, he will be governed by the expressed opinion of the greater number, even though it run counter to his own, for his confidence in his fellows will lead him to conclude that the judgment of the sincere many must be superior to that of the sincere one. It often happens that a discussion in faculty meeting is so illuminating that the president, broad enough to hold himself open to conviction, experiences an entire change of mind on a given matter,

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and he is forever afterward glad that he permitted his own views to be modified by those who had seen better than himself. The president who thus shirks no responsibility, who safeguards the interests of his colleagues before the board of trustees and defers with fraternal courtesy on all proper subjects to their opinions will be supported with an unfailing and effective loyalty.

It must never be forgotten that the college president has an inescapable obligation to his alumni. The graduates of the college are always ready to bring their loving homage and lay it at the feet of the man who controls the destinies of Alma Mater. In turn this man should make the college the permanent servant of all its sons and daughters to advance their spiritual and material well-being. The younger graduates should have the co-operation of their college in getting properly started in life's work. The alumni of all the years will appreciate the interest of the institution that educated them in making their achievements known to the world and in using them to inspire the gen-

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erations coming after. The president who knows how to put men to good uses will realize that one of the valuable assets of a successful administration is a devoted body of enthusiastic alumni.

It is to the undergraduates—that inchoate and ebullient mass of turbulent energy and tormenting ambitions called the student body—that the president sustains relations of most solemn and sacred obligation. These keen young minds will read him through and through. To others he may make himself opaque. To his students he is always thoroughly transparent. If nothing else can make him humble, their knowledge of him will always hold him close to the ground. What wonderful possibilities of service are open to him through them if in all honesty he is ever just what he seems to be, and nothing more. There is no stronger disciple of the gospel of the “square deal” than the young collegian. A president will never control him by abuse. He will not win him by oppression. College students hold tyranny and play to the galleries in equal

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contempt. They like an expression of confidence and appreciation when it is merited. They will accept deserved rebuke properly administered. They despise unmerited commendation. They honor perfect frankness. The alert mind of youth is quick to distinguish between the genuine and the counterfeit.

A college president can afford to be an artisan in raising money. He can afford to be nothing less than an artist in shaping immortal men. He is a molder of public sentiment, and the chapel hour affords him his finest opportunity for this service. Sad will it be for academic ideals when students and faculties are not brought together daily in public congregation. It is true that President Eliot has made a covert attack on the time-honored chapel service in American colleges by declaring that the college student "has a right to be free from all inducements to cant, hypocrisy, or conformity. On this account voluntary attendance is a valuable element in academic freedom. No student ought to be able to suppose that he will gain

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anything towards high rank as a scholar or social standing or popularity among his fellows by any religious observance or affiliation whatsoever. A mercenary or profit-seeking spirit in religious practices is very injurious to young people and is peculiarly repulsive in them."

The writer has never supposed and does not believe that many others suppose that chapel services are required for the purpose of giving to students high rank in scholarship or to guarantee social standing or to make popularity. If the United States is, as is so often asserted, a Christian nation, surely a brief half-hour set aside every day when teachers and taught are expected to meet together to make united acknowledgment of blessings and to offer petition for continued mercies from the God of the universe and the Savior of men, is not inconsistent with our notions of freedom. There are some institutions supported by public taxation that have shown reprehensible cowardice on this question of religious teaching and requirement. The fact that men of all

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creeds and men of no creed support these institutions is not reason sufficient for failure to make the Christian ideal permanent. America is a Christian nation, and there is no valid excuse for an un-Christian atmosphere in an institution supported by a Christian commonwealth under a Christian federation. The authorities of State universities and city colleges, apparently forgetful that democracy means majority rule, are too wont to make apologetic concessions to a minority. It is not much wonder, therefore, that some academic communities are seething cauldrons of religious skepticism, if not hotbeds of disturbing agnosticism and despairing atheism. The same sad things are true of some of our greater institutions of private foundation, where a similar excuse need not be offered for religious remissness. It will not, of course, be denied by any broad-minded person that the minority is entitled to a respectful consideration of its convictions at the hands of the majority. It is only fair, therefore, that certain students in church colleges as well as in State and mu-

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municipal institutions should be excused from compulsory attendance on religious exercises if their religious beliefs forbid them. In a prominent Western college supported by taxation it is the practice of the president at the beginning of every college year to announce that all students are expected to attend daily chapel services, but that if, for conviction's sake, any desire to be excused, a written request from parent or guardian will release them from this obligation. It is remarkable that in five years there has not been one such request lodged by either Jew or Gentile. The chapel service in that institution does not follow the printed order adopted by any particular sect or creed, but, on the other hand, no apology direct or implied is ever offered for the prominence given the ideals and teachings of the Divine Christ. More than that, the services and exercises are so attractive that the students are glad to attend. A brilliant and promising young man of the Roman Catholic faith, who was Junior in the college referred to, was recently asked by a visitor if students

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were required to attend chapel, and the immediate answer was, "Yes, but we should go without compulsion, for we would feel that we were missing something of value by absence."

At Yale University the students sometimes chafe under required chapel attendance, but several times in recent years, when the question has been under discussion, the latest graduates have voted overwhelmingly against the abandonment of the requirement.

Chancellor McCracken, of New York University, has an open offer to his students of an option between chapel attendance and a literary production, and the chapel service has a decided advantage in popularity.

Responsibility for Christian example can not be escaped by the Christian educator, and students honor those who have the courage of their convictions. A spineless teacher is youth's abhorred antipathy.

The religious value aside, the chapel service is the president's great opportunity. Here, where every student meets every other student daily in elbow touch, and where he

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should meet all his instructors face to face, is developed that *esprit de corps* which welds all into the oneness of a college solidarity invulnerable and invincible. Here the artist president, with his faculty behind him and his students before him, may mold at will the personal, the civic, and the religious ideals of the coming man. He will not preach, but his suggestive remarks will be seed in a fertile soil that will yield an abundant harvest. A passage of Scripture effectively read or a word of simple prayer fervently offered may be so deeply impressed as to transform a life or change a nation's destiny. On this chapel platform, after devotions are over, a pleasant turn may be given to an announcement so that the hearty applause or ringing laughter will send the before despondent student away with a new song upon his lips. The observing president knows that frequent cheers for the country's flag intensifies love of the flag and of all for which it stands. As a wise man, therefore, he will divide his public chapel service into two distinct parts, so that when the dig-

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nified religious service is finished the secular part will allow an occasional outlet for surplus vitality through college or class yells, thereby increasing the love of students for the institution for which they cheer.

There will be times, but only at rare intervals, when the president may need to be severe in public denunciation of wrong attitudes or actions, and without the chapel service or something akin thereto there will be no opportunity to reach the student body. An appreciative word of commendation for a winning team or for a lofty principle maintained by an organization, coming from the president, will strengthen those who hear to steel themselves for greater future achievements. An appeal wisely worded and skillfully presented from the rostrum will hardly ever fail to meet with a hearty response. A company of college students is the easiest body in the world controlled when rightly handled; it is the easiest body on earth to antagonize when wrongly handled. Coarse work here is fatal to good results. Halt the coming of the day when the college president

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shall abdicate his throne of power, the chapel platform!

The president of the real college knows his students. Professors may address them as "Mr." or "Miss," but the president knows and calls them by their given names, thus making them feel in their absence from home that there is one at least who feels something of parental interest in them. They like this and appreciate the pains a busy man has taken in them to know them as they are known at home. Too great familiarity with young people will work injury, but greater injury will be wrought by the college president whose indolence or coldness prevents the establishment of friendly relations with his students. The president's home should be the Mecca of every tired, restless, and homesick student. Not only should the president realize the obligation that rests upon him to establish right ideals of social forms and conventions by swinging wide the doors of his house for frequent receptions to students and faculty, but every young person in his care should

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feel himself drawn to his president's home in every time of need. The good president will feel it a privilege to rise at any hour of the night to meet a student in need of counsel or sympathy, and blessed indeed is the young collegian who knows that he dares to make such an emergency call. The president, alive to his possibilities, will not wait for his students to come to him. He will go to them. He will be a frequent visitor at their rooms in the dormitory and the fraternity house. Visiting often, not for the purpose of espionage, but to bring the encouragement of good cheer, his students will expect him at any time; they will come to anticipate his visits with pleasure, and they will always be prepared in body and spirit to receive him. Of course, all this would be impossible in an over-large institution, but then it is the real college that is under discussion.

The pathway of the president of such a college is pleasant for the most part. It is well, though, to bear in mind that it is not rose-bordered all the way. Among those

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who come to college are some to whom good influence and warm interest make no appeal. They will not be inspired to noble endeavor by any sacrifice. There are others whose impulses are all good, but in a moment of weakness perhaps they yield to a temptation that not only brings personal discredit but also works irreparable injury to their college. The president, warm-hearted and sympathetic, will reach out a helping hand to every one that it is within his power to save. He will have the spirit that is willing to forgive the individual seventy times seven if perchance he may save him without injury to larger interests. To confuse real sympathy with superficial sentimentalism, though, would make a college president worse than a mere figurehead in the establishment and maintenance of right ideals of life. Love of youth, without a proper sense of justice in such a man, is equally as bad as cold-blooded justice without love. The executive who acts in sorrow, but who acts because he must, in severely disciplining an offender will be respected by the offender

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and will be honored no less by the rank and file of students for exhibition of stern justice than for the show of virtuous patience.

In all things the real president, then, is he whose force of character will command respect. His sense of propriety will be made manifest in all the functions of his high office. He will be a youth among youth on the campus and in all suitable places; his students will come to expect, though, in all formal affairs from the reception of distinguished visitors during the college year to that climax of all academic events, the conferring of degrees on Commencement day, that he will conduct himself in a manner which shows a dignified conception of his great responsibilities. The nobility of character uniformly preserved from day to day, year in and year out, by the ideal college president, will provoke in young lives surrounding him a laudable emulation to noble life and honorable service. He will be loved for what he is, as Arnold of Rugby, and Jowett, the Master of Baliol, were loved

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by their English boys. They will think it a shame to be mean, because he believes them to be in general opposition to meanness.

The commercialization of the college presidency is a reprehensible evil of this new academic age. The president of the real college is a teacher. Without the teachers' work he will lack the teachers' influence. Unless he is responsible for a chair and shows scholarship in his teaching, he will be looked upon as a mere business manager and will be without that weight of influence which is the accompaniment of scholarly authority in some one great subject of human thought. The classroom is the college president's "open sesame" to the mind of youth and to his heart. President Harper, that wonder-working university builder of modern times, never relinquished his teaching, and every undergraduate looked forward with whetted anticipation to the day prior to graduation when he should sit as a learner in the classroom of this great president.

An organizer, a publicist, a financier, an orator, an author, a scholar, a teacher, a

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judge of men, a gentleman, a virile Christian, a lover of youth, a forceful leader—all these are embodied in the president of the real college. He makes that indefinable, intangible, yet wonderfully real thing we call a college atmosphere. How big his possibilities! How boundless his responsibilities!

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THE purpose of a college must be borne in mind when its student body is under discussion. The real college, with the sense of the responsibility resting upon it for culture and discipline, seeks to reach each of its students as an individual. Its endeavor is to lay broad and strong and deep the foundations of character for the erection of a suitable superstructure of specialization and citizenship. To these ends it will spare no efforts for the establishment of habits of industry, and thoroughness in the mastery of difficulties, and persistency in resisting evil and shiftless inclinations.

If this general purpose is to be accomplished, the student body in our real college must not be so large and unwieldy that the individual is lost in the mass. President Schurmann, of Cornell University, has de-

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clared that our educational problem is this: "Can we do anything for the development of creative reason in America?" He insists that the "teacher realize that reason is implicit in the pupil and that it is his business to draw it out—this achievement is the object of all education." As though inspired, Doctor Schurmann says:

"We are too prone to rest in mere knowledge of facts. Of course, it is easier to teach the boy facts than to train him to think; and *our big schools and large classes make the problem still more difficult*. Yet the true method of teaching was formulated and illustrated by Socrates. It is the method of personal intercourse with constant challenging of the reasoning faculty. It is no accident that Socrates produced a Plato, or that Plato again produced an Aristotle. In America we have been too prone to regard the teacher as an automatic pump, and the boy's mind as a tub to be filled. The boy's mind is really a spark of the divine reason and the business of education is to fan it into a living flame."

Is it conceivable that this spark can become a flame without the close personal

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contact of the Master Teacher with the incipient thought-life of the student? Is it possible to have this contact of the mature personality with the immature elsewhere than in a college with a limited number of students? Amherst College and Williams College, it will be agreed, are fair representatives of the best type of the real college in America. In 1906-1907 the enrollment at Amherst was four hundred and seventy-five, and at Williams four hundred and ninety-six. With numbers like these it is possible for those who teach to impress their personalities upon the taught in a way so strongly inspirational that the fires of zeal for true culture may be kindled from embers of heredity into bright, glowing flames of self-activity.

Unfortunate indeed is the student who is so lost in a wilderness of numbers that he is unable to find his way out into the immediate light of his teacher's presence—sad his lot when there are too many of his kind gathered at one place to guarantee him from

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his instructors the individual attention that is his crying need.

Thrice unfortunate the student in the midst of the crowd who is obliged to depend upon his own unaided efforts in choosing his courses and electing his studies without wise suggestion from an experienced and interested elder. "Student freedom" is a euphonious and fascinating expression that has become very popular in recent years. No progressive twentieth-century educator would care to put upon the youthhood of our colleges the straight-jackets that were worn by the collegians of a century ago. We all rejoice in the liberty which guarantees to the student in our day the right to think and act for himself. It is barely possible, however, that we have overstepped ourselves in concessions to our boasted academic freedom. While we guarantee the student the right to work out his own intellectual salvation, is it not better that his undeveloped judgment should be directed, not repressed, by the compulsion of a mature personality? In a recent address on "Academic Free-

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dom" before the Phi Beta Kappa Society of Cornell University, President Eliot, of Harvard University, speaking of freedom for students, said:

"Interest in a subject is an indication of fitness for its study, or, in other words, a student is much more likely to succeed in a subject which interests him strongly than in a subject which does not. Achievement and gain in power are the true rewards of persistent exertion and the best spurs to further effort. The college student ought to be free to specialize early in his course or not to specialize at all; to make his education turn on languages, mathematics, history, science, or philosophy—for example—or on any mixture of the great subjects."

President Eliot, unsurpassed among the scholars of our day in the use of pure Anglo-Saxon, nevertheless adopts easily the custom of more careless Americans in using the terms college and university interchangeably, as though they were perfect synonyms. It is evident, though, in speaking of the freedom that should be accorded to students hereinbefore quoted, that he really re-

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fers to the undergraduate—the collegian. It is not unthinkable that in the largeness of his institution and with his multitudinous duties pressing upon, President Eliot has become so far removed from intimate contact with his undergraduate students that he has confused them in his thought with the stronger minds and ripened judgment of those ready for advanced study and research in the graduate and professional schools of his institution. It is certain, at any rate, that he assumes for undergraduates a maturity of judgment that in reality has no existence in the mind of the average college student. It is the experience of those who have for years been identified with work in the real college that the student permitted to make his own choice of subjects or courses in the beginning has often come to the day of graduation with the expressed regret on his lips that he had not taken very different studies.

The young man or woman fresh from the preparatory school comes to college with exaggerated notions of his own rights and with little knowledge of his own needs.

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That which he thinks he does not want may be the very thing he requires for his well-rounded development. The college is not a school of specialization, and the student there does not know and need not know what his vocation in life is to be. The real college seeks to prepare a student for a successful career by providing him with a substructure of body, mind, and character that will enable him in later years to build thereon any superstructure that his developed talents and mature wisdom may lead him to choose. Certain peripatetic lyceum lecturers have been going about the country in recent years and, declaiming from the platform, they have shouted that there never has been and never can be such a thing as a symmetrical man or woman. "Born short" is the expression on which these frenzied preachers ring the changes. That no one comes into the world with the beginnings of a symmetrical personality is a truism as old as human intelligence. The declaration can not be relieved of its triteness even though, for the sake of startling at-

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tractiveness, it be clothed in new rhetorical garb. It is admitted without argument, in the most promising cases, that childhood and youth never come to the beginning of any educational period with an endowment of evenly balanced abilities. The linguistic talent of one may be strong, while the mathematical gift is very weak. The literary taste of another may be pronounced and the scientific bent scarcely discernible. It is in recognition of this inequality of talent that our whole system of preliminary education has its existence. The chief object of the elementary school, the secondary school, and the college is to fertilize the physical and spiritual waste places in the coming man.

To develop the growing youth by following the line of the least resistance in each case is to invite into being an abnormal individuality—a grotesque monstrosity. It is universally recognized that one weak member of the body means a weakened efficiency for the remaining members. It is equally true of the whole man. A puny, sickly body is insufficient support for an

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alert mind. A weak mind will grant license to a strong body for evil deeds. Spiritually speaking, the same truth holds good. A vigorous intellect can not bring to fruition its conclusions unless reinforced by a developed will. A strong will may send a weak intellect on many a fool's errand or push an unfinished moral nature to the commission of crime. There are already too many lopsided people in the land of the living.

With all the education possible it is doubtless true that a perfectly symmetrical manhood or womanhood can not be presented as the product. This fact, however, does not relieve those charged with the responsibility of teaching from the obligation of earnest endeavor to produce a uniform and well-balanced personality. Much of the failure among men in later life is due to the fact that specialization has found unsteady footing on uneven foundation stones. The superstructure of vocation totters to its early fall on a groundwork firm at one point and fragile at others.

The solemn responsibility resting heavily

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on the real college is to give to the student that training which shall present him to the university or professional school at the end of his course so well rounded in body, mind, and spirit that the superstructure when erected will stand forever secure.

There is no more pathetic picture in our modern life than that which shows a group of unformed young people about a college bulletin board, at the beginning of a new semester, endeavoring to select from the schedule of studies those which will prove easiest for them or most to their liking. If our educational forebears, who were college professors fifty years ago, were to come forth in resurrection robes and hear these young people in their mad hunt for sinecures saying: "O, take that! It's a snap!" or, "Enter that course, it's all lectures!" or, "Fight shy of that unless you want to cut out your dances this term!" they would flee in horrified haste back to their charnel houses, glad to hide their humiliation in eternal oblivion beneath the whitening dust of their crumbling bones.

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It is not easy for the proud spirit to brave the obloquy of "progressive educators" by declaring against the modern elective system. Indeed, it is not likely that any modern thinker would advocate a return to the old narrow system of limited required courses for the Baccalaureate degree. As the modern curricula in many instances are too large in the freedom they grant for partial development, those of other days were too inflexible to allow growth of the independent thought and action essential to later success. To permit a youth "to make his education turn on languages, mathematics, history, science, or philosophy, or *any mixture* of these great subjects," as President Eliot suggests, is to grant a freedom for one-sided development, or a scrap-book maturity. In either event the final product is an unfinished man. To allow a student to study history because he does not like mathematics is to grant him the privilege of forever depriving himself of the sequential reasoning power necessary to make the culture of the languages effective. To allow one

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who is lacking the scientific mind, because of that fact, to devote himself exclusively to history is to prohibit to him the equipment that science has to offer him for the classification of his historical knowledge. Because crude youth lacks, in the beginning, a taste for the humanities is not reason sufficient for the final closing of the door to those soul-developing influences in his life offered by the problems of philosophy and the beauties of literature.

The real college grants to its students large elective freedom, but its courses are so grouped that it is possible for the student, while following his natural bent, to find no way of escape from the study of those subjects which supplement natural inclination in the way that will make this natural inclination, when developed, most effective. The real college, recognizing the great importance of personal contact between teacher and taught, will at the very beginning of the student's college life guide him in mapping out his course as the needs of his case make revelation. Entrance credits and examina-

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tions which now demand a certain preparation for admission should be amplified by the authorities of the real college, and the prospective student should be examined in the beginning as to his talents and his lack, his tastes and his antipathies, that the college course may give him, by its discipline and its culture, the training necessary to prepare him for effective service in coming years.

Bigness in numbers tends to destroy the sense of individual responsibility. Unfortunate is the student so swallowed up in the crowd that his consciousness of personal obligation is lost. Is it not easy for such a student to feel that it is right for the institution to suffer the reproach that he as a person would shrink from suffering?

The student body in the real college is not of one sex. Speaking alone for the young man, let it be said that an Eveless Eden is impossible, and if it were possible it would seriously cripple him in the developing period of his life. Some very strong arguments may be advanced for the education of

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young women in isolation. Solicitous parents and anxious friends are justified in every sensible endeavor to safeguard the young woman against all possible imposition by wickedness upon innocence. To preserve the sweetness of the girlish spirit as the nucleus of a noble womanhood is their solemn duty. It is borne out by the experience of the years, however, that the young man of prankish mind and the young woman with love of adventure in her heart find the walls that shut one out and the other in a challenge to their spirit of daring, and unless these forbidding walls are leveled, they stand but to convict two souls of shameful cowardice.

The scandal that is so much feared as the result of bringing young men and women together in college relations is almost never realized by fulfillment of the fear. On the contrary, the attempt at artificial separation in holding girls confined alone has often brought sad consequences because of the unconventional means employed by young men and women in conspiracy to get together

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through defiance of unnatural restraint. Young women under sensible chaperonage in a co-educational institution establish easily for themselves a code of conventions, the violation of which, either by man or woman, brings a rebuke of censure far more effective as a preventive against a future breach than a thousand brick walls reared by unsympathetic authority. It is inevitable that some day women must be brought face to face with men, and if in the formative period of life they learn to meet them properly, the chances are that in the coming years of confirmed judgment they will never meet them improperly.

In any event there is only one side to the argument, so far as young men are concerned. That they are advantaged by the restraints of womanly presence on the campus and in the classroom is easily demonstrated by comparing the manners and characters of young men who are students in colleges for men only with those of young men who attend coeducational institutions. Isolation of men in college no less than in a mining

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camp induces brutality and degrading coarseness. We do not want in America the swagger of the German student whose claim to distinction is determined by the bulldog pipe, the flowing beer mug, the ribald song, and the number of scars the duels fought by him have left upon his face.

The football field is made more respectable by the presence and loyal support of the girl students. A sentiment, encouraged by high authority, has been growing in recent years that may entirely destroy the chivalric spirit of the American gentleman. In our effort to develop a rugged manhood there should be a care that we do not lose the finer spiritual qualities in the bestial masculinity of a mere animal strength. There is a worse evil under the sun than the gentle spirit in men. Better a "Molly Coddle" than a "Bill Bruiser." The militant spirit is not the ideal of this new age. To solve the social, industrial, and political problems that are the challenge of advancing civilization, to meet the business competition as man should meet man, to fulfill

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the expectations of the home life, and to make the Church of the living God puissant in the uplift of humanity, a sturdy manhood of keen mind and gentle heart is required. A strong body and a fearless spirit are always essential, but moral courage rather than physical daring will hasten the morning dawn of the perfect day. A lofty conception of honor, a generous appreciation of the claims of others, a fine sense of justice, a boldness to do the right at any cost, a zeal for virtue, an unaffected gentility, and a love for toil will give to the world its mightiest potentiality for good—a manly gentleman. Such a type of genuine manhood can be developed only by association with womanhood—where native roughness becomes the brave spirit of gallant knight-hood by the tempering process the constant presence of the gentler sex compels.

Better intellectual results are secured where men meet women on a footing of competition in the classroom. A young man will often allow a more industrious student of his own sex to surpass him, but the pride of

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inherent manhood will make the achievement of the young woman at his side an incentive to endeavor that will bring out by honest toil the best of which his intellect is capable. The real college is a college for men and women. The relative number of women to men has no large place in this discussion. It may be said in passing that a majority of women present in any institution tends to discourage the virile spirit that should be grown. The feminization of men by overwhelming numbers of women is exceedingly undesirable. One young woman to four young men in a given student body would seem to be about the proper ratio to give to manhood the needful stimulus for earnest work and gentlemanly bearing.

The students in the real college are democratic. In the large institution bigness is the foe to democracy. The numbers there are sufficient to enable those who come from a particular social class to bind themselves together in groups that are large enough without the necessity of seeking those who belong to another class. The sons of the

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rich gravitate toward those of their fellows who are scions of the same artificial aristocracy. Those of moderate means are driven by exclusion from the wealthier clubs to find their associates among those of their kind, while those whose poverty commands toil to give them the means for their education must struggle through the course as best they may without comfort of the Protean comradeship which means so much in academic life.

In the real college, where every student knows every other student, the numbers are not large enough to permit the formation of cliques on unnatural lines. Here the son of wealth touches elbows with the son of toil, and the reciprocal love and respect induced are a preparation for the coming better day, when the only caste recognized in American civilization will be the caste of efficiency. Thus is the real college the largest hope for the breaking down of those unnatural barriers which are the menace of our national perpetuity. The authorities of the large universities with college departments are

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coming to recognize the great advantage that the real college enjoys by its limited numbers for the development of true democracy. Already some of them are devising means to bring to their institutions the advantages which are now the exclusive property of the institution smaller in the number of its students. Doctor Woodrow Wilson, one of the most progressive of modern university presidents, an administrator who is striving in the spirit of sanity to hold for his institution all that is best of the old, while he reaches out to claim for his own all that is good in the new, has proposed a means of bringing all the opportunities for the nurture of democracy that belong to the real college into the undergraduate college of the university. In a recent report to his board of trustees President Wilson has recommended a scheme that would "draw the undergraduates together in residential squads, in which they shall eat as well as lodge together, every undergraduate being required actually to live in his squad, each squad being likewise provided

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with a handsome common room for the purpose of social intercourse, in addition to the common dining-room and common kitchen.” It is doubtful whether this plan will accomplish what is hoped for it. The democratic spirit may be developed within the squad, but along therewith there will be a corresponding loss of loyalty to the name of Princeton. Love for the ideals of the squad will supplant love for the ideals and traditions of the institution. In the real college the squad is not a wheel within a wheel—it is the whole student body of the institution. There the name of the college is given to the one and only squad, and loyalty to the institution with its customs and standards is inevitable and supreme. The Princeton plan contemplates a modification of the English system of multiplied colleges, the squad being substituted for the college. There will be this difference between the English college and the Princeton plan: At Oxford the loyalty of the students is always for the college of their membership, rather than for that well-nigh intangible something called

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the University of Oxford, which exists only by the sufferance of several individual colleges. The students shout for Merton or Oriel, or Christ Church, or Baliol or Magdalen, and the coat of arms they revere is that of their college rather than that of the university. Princeton will hardly care to sacrifice the chief asset of her development, loyalty to the university, to loyalty to a squad. The devotion of alumni to the corporate name is always to be preferred even above the democratic spirit. The real democracy, as a feature of academic life, can be realized only by its nurture in smaller groups. As the size of the Swiss Republic has made it the purest type of a democratic government among the nations, so to the real college, alone, is committed the exclusive mission of undergraduate democratization. If the larger universities are willing to break their undergraduate bodies up into small groups, with a sacrifice thereby of loyalty for the greater institution, we may grow this indispensable spirit of our Americanism there—

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otherwise the real college will continue to be the nursery of true democracy.

The real college is exclusive—not in the sense of refusing its opportunities to young people from any walk of life or any condition of purse. It is not exclusive in the recognition of the European idea of family aristocracy. The real college, standing for a nobility of character, is exclusive in the matter of numbers and in standards of scholarship and life. It demands from those who would become students a thorough readiness for college life, and those who can show a burning desire for intellectual achievement and a lofty moral conception are eligible for admission to its halls. When these requirements have been satisfied no question of possession or birthright will be raised. Indeed, to realize an ideal condition, the students in the real college will represent, as to parentage, a diversity of occupations. Exclusive in the sense of limited numbers, ability, and character, the spirit of true democracy can best be grown in an atmosphere where the youthful offspring of

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farmer, mechanic, merchant, professional, and laborer touch elbows while under the wholesome instruction of sane teachers. Thus the real college develops that spirit of toleration for the views of others, that generous respect for all honest vocations, that broad sympathy for all conditions of men, and that unstinted love for all the race which is the chief hope of the republic.

Even under the most favorable conditions the democratic spirit is not easily propagated, for a study of the civilization processes justifies the question raised but recently by a distinguished editorial writer, "whether, contrary to the historical theory, democracy is not an acquired taste and snobbery the natural instinct of man." The real college may easily become unreal. Under improper direction, or from lack of direction, on the part of those charged with the responsibility of maintaining its ideals, the student body and faculty readily drift into exaggerated notions of their own superiority, and their academic community is soon a small aggregation of useless and in-

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sufferable egotists. Students readily form themselves, even in the smallest of colleges, into cliques of various sorts, and these, unchecked in the inclination to establish false notions of merit, ultimately drive out and effectively keep away those who can not or will not drop naturally into one of these sets. Thus the college, instead of continuing to be the fallow ground of a healthy democracy, becomes the fecund soil for the germination of a spindling aristocracy.

For years a war of words has been raging about the American college fraternity system as a question of dispute among those who are jealous for the best interests of the real college—and the battle is still on. Whether we like it or not, the fraternity as an institution of college life has existed for more than a century and, with its extensive chapter houses and libraries and great conventions, its catalogues and periodicals, with ramifications reaching out among thousands of loyal alumni from the humblest walks of life up to those whose literary fame or political glory has not operated to destroy

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the love of their college fraternity, it is here to stay.

That evils may follow in its wake is none the less true of a college Greek letter fraternity than of any other human organization. Its opponents, however, are all on the outside, and if they could but know how utterly harmless the average college fraternity really is they would vote themselves worthy of admission to the grade of laughing-stock. It will be conceded that any organized group composed of maturing men, without suggestion or direction from interested elders, may easily degenerate into a hateful and useless clique of intolerable snobs. Worse than that, an undirected or misdirected organization of this sort may become a hot-house for intellectual dissipation and gross misconduct.

The modern fraternity house, inhabited altogether by young men, and servants dependent upon these young men for their hire, is a standing invitation to indolence, inordinate pleasure, roughness, and vulgarity. It will hardly be denied that the

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absence of woman's restraining influence, in addition to the lack of respected authority exerted by an older man, will induce degrading action in the unbridled younger spirits who reign supreme in a house they call their own. The youth who leaves the parental roof-tree for college halls with some sense of the proprieties instilled, with delicate but not prudish conception of the sacred right of personal privacy, and with some notions of manly refinement, may be shocked at first with what he sees in the house of the fraternity with which he has cast his lot. A young man, though, is very strong at eighteen or nineteen years of age, who does not sooner or later become spiritually infected by the frequent hearing of the profane oath, the filthy word, and the salacious story. He is extraordinarily impervious to impressions if he does not lose his respect for privacy as he looks upon his brothers running about the hall or appearing in the parlor scantily clad or entirely unclothed.

It is hard for any chap with music in his soul to resist the temptation to leave

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his studies when the guitars and mandolins are thrumming or when the piano is galloping away in the lead of a rollicking song. Many fathers and mothers would never send their sons to college if the veil could be lifted to them for an advance view of the orgies about the gaming table and the foaming beer schooner of the fraternity house. The conspiracy of falsehood to shield a sinning fraternity brother or to cover the combined misconduct of several or all, the plot of politics to secure preferment by fair or unfair method, without regard to merit, make the Greek letter society in some colleges a curse and not a blessing. Bad as all these evils may be, however, the most serious handicap to any institution of learning, in the extent of its influence as a healthful factor in modern society, is that put upon it by student organizations whose members have built about themselves walls of exclusiveness on foundations of groundless belief in their own inalienable importance.

Pride of an institution in its own offspring would forbid the writer, if he were

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otherwise disposed, the privilege of an unqualified condemnation of college fraternities.¹

These evils arising from fraternity life, when they are found, do not exist because the organization is a Greek letter society. Given similar conditions, and they are found in the clubs and social organizations of those institutions which forbid to their students membership in fraternities. Indeed, the clubs of the anti-fraternity colleges are often worse in their immorality because their organizations are purely local. They have no feeling of responsibility for their actions nor pride in maintaining the good name of a great national body of which they are a part, such as the national fraternities have.

Under proper direction the fraternities, clubs, or societies may fix the standards of college life and be a democratizing force in academic activities.

¹Three of the great Greek Letter fraternities, Beta Theta Pi, Phi Delta Theta, and Sigma Chi were born at Miami University. The second chapter of Alpha Delta Phi was also established here, as well as one of the earlier chapters of Delta Kappa Epsilon.

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In the case of the great national fraternities it is true, in nearly every college, that the faculty is represented by the membership of one or more of its body in every fraternity in the institution. In the national Greek letter fraternities it is "once a member, always a member," and any fraternity takes pride in pointing to the fact that this faculty member or that is a member of their brotherhood.

The college professor has the privilege of going to the chapter house or of attending the meetings of his fraternity whenever he chooses to do so, and, better than that, he is always received with open arms and the grip of welcome by the students of the chapter. In the real college the professor alive to the possibilities of this close, personal contact, while not assuming to dictate, will lead, by their own consent, the student members of his fraternity in the establishment of standards of intellectual and moral excellence that will guarantee to them their own self-respect while they win the respect of others. The alumni of a fraternity are

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always an asset of pride, and the active members, anxious for the support of those who have gone out in other years, will yield ready acquiescence to the suggestions of their graduates as to the ideals they should seek to realize for themselves. Faculty members and alumni, co-operating with young men who are anxious to do right when they are shown the way, may make the fraternity a potent factor in all that is best in college life. No one interested in the future of the republic would want to extract one drop of good red blood from the veins of the husky collegian. In fact, the man or woman so straight-laced that he can not see the possibilities of vigorous, joyous youthhood, and who would forbid to the students the happiness that is found in true college spirit, is an enemy to modern civilization, fit to be relegated to the gallery of the antiquities. That the college fraternity does raise the standard of morality, maintain the scholarship of its members, and encourage democracy in many colleges, is confirmed by the testimony of those who know. There are colleges in America

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where fraternity prayer-meetings and circles for Bible study flourish, and the members of the fraternities where these things obtain are not, in the parlance of the campus, college "sissies"—they are wide-awake, manly young fellows, taking a serious view of life while they bubble over with good cheer.

There is a chapter of a great national fraternity in a typical real college, whose members are among the finest and most highly respected students of the institution, and they will not allow any false notions of fraternity and fraternal obligations to take root. These say to their new members: "Call on us for help and sympathy whenever needed. We will support you against injustice. If you go wrong we may forgive you the first time, perhaps the second time, and help you to your feet; but if you persist and become chronic in your wrongdoing, we shall not enter into any conspiracy of falsehood or deception to shield you from the penalties you should suffer at the hands of the authorities for violence to the standards

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of the college. More than that, we shall co-operate with the faculties in meting out justice to you." This same fraternity has one of its upper-classmen, whose regularly appointed duty it is to call once a month upon the registrar of the college for reports of the work being done in the classroom by all the members of the fraternity. This report is carried to the next meeting of the chapter, and the delinquents are exhorted, for their own sakes as well as for the sake of the fraternity and the institution, to devote themselves more assiduously to the preparation of their lessons. The members of this fraternity are leaders in athletics, debate, and in the activities of the Young Men's Christian Association. They stand high in a social way and know how to appear as gentlemen at receptions and other formal functions. Some of the members of this fraternity are from homes of wealth, some are of moderate means, a few are poor, and one of the last-mentioned class, a most highly respected young man, fires the furnace and acts as house janitor to defray his expenses in col-

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lege. The composite of wealth, moderate means, poverty, and character cemented together in indissoluble union in this fraternity gives the everlasting lie to the oft-repeated and unsupported statement that the college fraternity is always and necessarily undemocratic and a hotbed of iniquity. In the real college the fraternities do not form a caste, but are simply a group of congenial spirits, true to certain obligations, but recognizing that the college, and not the fraternity, should be the chief object of their affection. The men of the fraternities by the mechanism of organization may fix standards of conduct and scholarship which will control the student body, and meeting the humblest non-fraternity man, not in a patronizing way, as an inferior, but cordially, as a worthy fellow, the elective offices of the student body will go to those pre-eminently qualified, without regard to affiliations. Thus, in the real college, there may arise and flourish a real democracy.

The fullest measure of self-government, consistent with the security of society, is

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always desirable among men. If students in days of preparation for the obligations of the great outside world are encouraged to establish for themselves an ethical system which holds them constant in their efforts to regard the rights of their fellow-men, to be loyal to the State, to fulfill their duties to God, and to be true to themselves, collegians may prove to be the little leaven that, thrown into society, will so leaven the whole lump of our civilization as to emphasize the insanity of anarchy and make all the requirements of the law an unnecessary artificiality. To this end the real college should grow to the fullest possible extent a system of student government such as is well exemplified at Bowdoin College. The beginning of this self-dependence is found always in the classroom where the college professor of large vision encourages the student at the outset to develop his powers of individual initiative. The old-fashioned college professor was unwilling to grant the student an opinion of his own worthy of consideration, but insisted that it was the prerogative

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of the teacher to do all the thinking. The student in our real college is allowed opinions of his own in the classroom, provided only that they are presented with due respect. The old-style literary or debating society, with its governance in the hands of the students, with its orations, essays, impromptus, debates and drill in parliamentary practice, is an invaluable aid to independent thought. The Honorable Whitelaw Reid, our ambassador to the Court of Saint James, has declared in the later years of his life that among the strongest agencies in developing his power of independent thought and expression while a student at Miami University, was a debate extending through several weeks to determine whether or not a new carpet should be purchased for the hall of the Erodelphian Literary Society.

Independent thinking, within due bounds, is necessary to independent action in the ordering of a life. In the desire to develop a stalwart character by the encouragement of independence, there are colleges that

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have fallen into the error of turning the entire government over to students. It is no wonder that these ill-considered experiments have often proven disastrous and, far from bringing about the desired order, have produced the chaos of misrule. To assume that the average youth in his minority has developed the judgment necessary to take upon himself the entire responsibility for devising alone, or in concert with others of his kind, a system of satisfactory government, is to assume a maturity which experience tells us minors do not possess. The Bowdoin system of self-government is an evolution. It does not spring into existence full-grown. It is the outgrowth of years of careful experiment. Where Bowdoin has succeeded gloriously, others have made inglorious failure. The parent sending his son to college has the right to expect that he will be guided gently if possible, but firmly if need be, in the establishment of his ideals. Left absolutely to themselves in government, young men easily confuse liberty with license, and instead of develop-

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ing the self-restraint essential to their own good and that of society, they throw off all restraint, thus weakening themselves, while they become the terror of orderly society. The real college recognizes that students are best governed by the standards that are placed before them by those in authority. If good ideals are skillfully presented they appeal to the student, and he yields that ready response which makes the self-government system a government not of compulsion but of cheerful consent. The maturing man makes the first step toward self-government—and it is a step that can not be missed—when he yields consent of his will to be led by those in whom he has confidence. Led thus and encouraged to develop his own power of initiative, the youth will prepare himself in a normal way to take upon himself in due season the responsibilities of self-government. The sanest college government is a government of co-operation.

When the spirit of an institution is healthful the students yield ready acquiescence to its ideals. The infamous pranks

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of a generation ago no longer have a place in the plans of the collegian. There is in every sound young man a surplus of animal spirit, and if this does not exhaust itself properly under direction, it will pass off improperly without direction. A safety-valve is as necessary to a young man as to a steam engine. The modern class-rush, which some souls who seem never to have enjoyed any youth for themselves in younger years view with unspeakable horror, if properly conducted is not only a fine antidote for the old wickedness of hazing, but it furnishes, as well, a healthful outlet for superfluous energy. The system of modern athletics, too, is a most valuable and highly acceptable substitute for the lawless vandalism of former years. The stealing of the college bell, disfiguring buildings, polluting wells, placing live-stock in classrooms and agricultural implements on the tops of buildings, shaving the tail of the president's horse, and other barbarisms, exist only in a few so-called colleges whose management has not awakened to the dawn of the twen-

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tieth century. Even in the real college there is now and then a sporadic case of outrageous misconduct, but it is usually condemned by the rank and file of the students. If the story papers would cease to print the tales of daring pranks never played, and if alumni who graduated in a day when a great gulf was fixed between faculty and students would forget to recount at Commencement seasons and banquets the embellished tales of the barbarous days when they were students, the little remaining tendency to senseless and criminal prankishness would speedily vanish and the day of entire student self-government would be hastened. It is alarming to discover how fertile in imagination even the judicial mind may prove itself to be in a recital of college capers. The writer has heard in three different colleges from staid men whose reputations for sobriety and honesty at home is unimpeachable, recount the story of dragging away the president's buggy from his carriage house to an obscure point miles away, and when about to take their departure the students were

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chagrined to hear the president call out in stentorian tones from beneath the robes in which he was bundled within the conveyance, ordering the boys to haul him back home. Stranger than all else in every one of these instances the teller of this thrilling tale has solemnly declared at the wind-up that he himself was the leading participant in the prank and its humiliating denouement.

The students of the real college, studied by their teachers as individuals, and encouraged to find themselves, will profit by every experience of academic life. The work of the classroom is important, but the activities of the athletic field, the social life, the diamond-cut-diamond process that prevails in the workshop of the college lapidary, are invaluable and peculiar privileges enjoyed by the college man. Standards of scholarship are indispensable. No institution can afford, as a general practice, to allow its good name to be jeopardized by passing through its course those students who do not meet its requirements. A sharp distinction is drawn, however, by the faculty of the real

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college between the criminal idler and the earnest student slow to learn. It has often happened that a young man apparently stupid in the work of the classroom, but otherwise a person of fine possibilities, has appeared as a student in college. The proper encouragement of such an one by those charged with responsibility may never make of that young man a brilliant student, but if he is able to win a bare passing credit in his classes he may become influential on the campus, and because of strength in other lines and the saturation of his own life in the college atmosphere he may become a typical college man and in later years a credit, if not an honor, to his Alma Mater.

The students of the real college find themselves inspired by the uplift of glorious traditions, but living always in close touch with scholarly teachers who are in sympathy with the spirit of modern thought and progress, they are unhampered in realizing the best that the latest discovery has to offer to young souls ambitious for successful service.

**THE FACULTY OF THE REAL
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THE FACULTY OF THE REAL COLLEGE

THE reading world is familiar with the statement of President Garfield concerning Mark Hopkins, a log and himself, so often quoted that it has become hackneyed. The underlying truth of this oft-repeated sentiment accounts for its persistence. A beautiful fact as firmly established as the power of a respected teacher to mold the life of the one he teaches, can never grow too old for the emphasis of repetition.

The impress of the college professor upon students is expressed by them in their academic community and is productive of that intangible yet indispensable something we call the spirit of the institution. More than that, it is upon the professors of the college, taken together in that collective group commonly called the faculty, that the reputation of the institution largely depends.

It is something more than a matter for

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the present moment whether the educational staff of a given college is ordinary or extraordinary. A passable scholarship and the fairly good instruction of a particular teaching corps may be of some immediate value to students because of the fine character and lofty moral conceptions of the individuals composing it, but this is not sufficient. Every graduate of an institution is limited in the respect accorded him for his education by the reputation of his Alma Mater established by those who teach or those who have taught therein. The standing of every alumnus is enhanced through the years with every advance movement of his college secured by the added regard for the achievement of its faculty in the realm of the humanities or in the field of science. Comprehensively described, the faculty of the real college is composed of virile men, tactful, apt to teach, able to inspire the confidence of youthhood by their learning, their enthusiasm, and their lofty moral conceptions, and competent to command respect for their scholarship in the world of letters.

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An analysis of faculty obligations involves first a consideration of the relation of faculty members to the president of the college. That the responsibilities of the president and his colleagues are at once similar and distinct will hardly be questioned. If the administrative work of the real college is even approximately successful it will be because the duties of the president are shared by his associates. According to generally accepted precedent in American colleges an election to a chair means more than a call to the work immediately connected with a certain line of specialized instruction in the institution. The professor who accepts such an election should understand that his acceptance involves the best service he can render from his own chair, plus a large activity beyond the narrow limits of his own special field, which will contribute to the general welfare of the institution. He will understand that he is expected, as a matter of course, without explicit contractual stipulations, to attend all faculty meetings in which he may hold mem-

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bership, that he is to participate in the deliberations of the faculty, and that he is to assume cheerfully the work of all the committees to which he may be assigned.

In every student body there are some restless spirits who will not respond to the appeals that are made to manhood, and, refusing to be controlled by modern methods, they must needs be dealt with in harsher manner. The problem of discipline in the real college will never entirely disappear so long as the coming man traces his lineage from Adam. It is a weak academic government that runs to the extreme of culpable laxity on the one hand or to undue severity on the other. If the college is to produce men, students inspired by the consciousness of their own capabilities revealed to them by skillful teaching will, as a rule, recognize and utilize their power of initiative in work and in character building. Knowing that the highest type of manhood is developed as the result of an awakening of this consciousness, college authorities anxious for the best permanent results will keep the goad

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out of sight, the emblems of authority hidden, and penalties in the background. But to bury beyond the possibility of resurrection the "thou shalt" and the "thou shalt not," which every man must ultimately learn—if he has not learned it by the telling—by bitter experience, is to place the stamp of criminal impotency upon college government in the making of men. Faculty members will assume, without shirking, their unpleasant parts in bearing the burden of college discipline.

The curriculum, the library, the campus, the athletic field, the buildings, the equipment, and the organizations of the college are all so vital to the effectiveness of the college that the members of the educational staff can hardly escape sharing with the president an interest in each and all of them.

No one will question the right of faculty members to advise the president. Indeed, if he is as wise as such an official should be, he will seek the counsel of his associates, and knowing that "in the multitude of counselors there is safety," he will be ready to

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modify his plans and policies after hearing from his colleagues. The right to advise does not, however, include within it the prerogative of censorious criticism. Next to a despotic egotist in the presidency the most obstructive hindrance to the growth of a healthful spirit in a given college is a coterie of professors painfully sycophantic in the presence of their lord and master, and bitterly denunciatory of him when left to themselves. It is difficult to conceive of a more painful caricature on true manliness than that made up by a little professorial group gathered together in a darkened corridor or behind a building, gesticulating wildly against the administration, unless it be the same small crowd in the study of one of the number, or in a clubroom planning surreptitiously for the overthrow of their chief.

The president of one of the larger State universities of the Central West was apparently highly esteemed by all those who served with him, but when he resigned, a prominent professor, too cowardly to be other than obsequious while he thought the

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tenure of the president permanent, remarked, "Well, there is certainly a great ground-swell of relief among the faculty now that we are to be relieved of the incubus of this administration." Such reprehensible hypocrisy, nourished by those who teach, can not but exert a blighting influence, even though it be unconscious, upon the life of the institution as a whole.

An American college without a responsible head—let it be repeated—be he known as chancellor, president, or by any title whatsoever, is like a ship without a pilot. The crew is indispensable, but let them work never so unceasingly and unselfishly, shipwreck will inevitably come if there be no one at the wheel. It is true that an unskilled or headstrong helmsman may run the vessel on rocks or sandbar. In a recent contribution to *Science* under the caption, "The Ideal University Administration," Professor Kent, of Syracuse University, introduces his article by saying:

"The recent controversy in Syracuse University is one that is of far more impor-

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tance to the educational interests of the country than a mere quarrel between two individuals. It is a symptom of disease which, to some extent, is common in many universities; that is, the government of a university by a single autocrat, supported in power by a body of absent trustees who are not educational experts. The time is ripe for a general study of university administration."

With no more than this broad hint as to recent troubles at home, the author branches out into a presentation of his own notions as to the ideal university and its government. After a somewhat vague elaboration of his theories he concludes his article with the categorical assertion that "under such a government strong men could be secured to fill the professors' chairs; they would be secure in their positions as long as they did their duty, and such a disgraceful proceeding as the one that has just taken place at Syracuse would be impossible."

Without any attempt to analyze in detail the motives that have prompted this article, let it be said, in passing, that it is impos-

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sible to escape the conviction that the animus of the argument in the body of the production seems to be revealed in the caustic reference to unpleasant conditions at home in opening, and in the bitter allusion to the local troubles in concluding.

In-so-far as Dean Kent seeks to establish general principles that shall govern institutions other than his own, his theory of university administration is worthy of serious study. What he has to say of university government is equally applicable to the government of a college. He has given expression to a feeling of unrest that is disturbing the peace of mind of more than one college professor in America to-day. In common with many of his kind, he is crying out for emancipation from a tyranny that is becoming too common. He wants the freedom that numerous other college professors feel to be their indisputable right. The incompleteness of his premises, however, makes acceptance of his conclusions impossible. After defining a university as a "congregation of students and teachers," he

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limits the constitution of a university in its origin to one of three methods, namely: (1) A body of students of legal age establishing a corporation, hiring their own teachers, framing a set of by-laws and erecting and furnishing buildings and equipment; (2) a body composed exclusively of teachers forming an organization, electing themselves as officers, issuing stock, renting or erecting buildings and furnishing them, and advertising for students; or (3) a single rich man furnishing money, forming a corporation with four dummy stockholders, giving them one share of stock each, erecting buildings, providing the necessary equipment, hiring teachers, advertising for students, and beginning the business of furnishing education for tuition fees.

To attempt to restrict a college or university to one of these three foundations named by Professor Kent is to run counter to the facts of history in American academic establishment. It is to reduce higher education in our country to the level of a mere socialistic organization or a mercenary com-

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mercial enterprise. As a matter of fact, it is well known that there are no colleges or universities of note in the New World formed altogether by students. The work of higher education this side the sea has not to any successful degree been a mere money-making business. To be sure, in a few instances bodies of teachers have associated themselves together to form so-called normal schools, and for a little time, by advertising their "get educated quick" schemes, they have been successful in duping hundreds of unsophisticated youth into seeking educational advantages where they were not to be found.

It has often happened, too, particularly in the far West, that a railroad company or a real estate corporation, to increase travel or to develop a town site, has established a so-called college to help on the sale of building lots. There have been a few scattered attempts by single individuals to found institutions of learning for personal financial profit. None of these ventures by teachers, by land agents, or individual spec-

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ulators have, however, been regarded by the public in general as serious educational efforts, and certainly the institutions they have founded have led, in nearly every case, so precarious an existence and have been of such doubtful value that those engaged in real college and university work have never recognized them.

The real college in America is not a money-making institution. It is, from the standpoint of immediate returns in dollars and cents, a money-losing project. Schools of higher learning, of the best type, to-day are charitable institutions. They have not originated in any one of these three ways suggested by Professor Kent as essential to the formation of a university. The colleges of our land are the outgrowth of a commendable and unselfish paternalism. The Church at great sacrifice has established and maintained many of the best of them. The States have realized the responsibility resting upon government for the proper training of the sovereign people who compose a democratic government and have subsidized

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with public funds colleges and universities which challenge the respect of the world. It is true that Church colleges have received in some cases large benefactions from men of wealth, but no man has ever made large gifts to any such institution expecting that he would receive the same sort of return thereon that would be his by investment in "Standard Oil" or "Steel" stock. In this latter day it is true that many institutions of learning, denominational in origin and, at times in their existence strongly sectarian, are breaking away in greater or lesser measure from the dependence upon Church support. As a strong body of loyal alumni grows up about a particular institution the Church is relieved from the obligation of maintenance and the devoted graduates assume the responsibility for support. Even State supported institutions after some years of existence come to look to former students for sympathetic help as a necessity. While such schools never get beyond the necessity of State appropriations, yet former students and graduates are their most valuable as-

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sets. It is upon those they have taught that State colleges and universities must depend for influence in securing needed governmental help, and such institutions in many instances are not opposed to supplementing the support received through public taxation with individual gifts from loving sons and patriotic friends. Church colleges share the support they receive from members of the Church with their graduates. The alumni of State institutions join with the citizens of the State at large in justly claiming the rights of partners in the ownership of their Alma Mater. It is clear, then, that the responsibility of professors in standard colleges and universities is not to themselves and their students alone. It is to the Church in some cases. In other instances it is to the Church and its graduates and the State. In all cases it is to the public at large. No college worthy of the name could exist without a paternalistic prop outside of itself. Colleges and universities are institutions for public service. It is unthinkable in this country, at any rate, that the right of direc-

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tion lies altogether with those resident in the academic community, as Professor Kent maintains. As well absolve the pastor of a flock or the governor of the commonwealth from all responsibility for official conduct to any one but himself, as to claim freedom from responsibility for educational policies and efficiency to those living beyond the boundaries of the campus.

In further elaboration of his "Ideal University Administration" the author named declares that "the best system for a university is neither the boss nor the czar system; not mob rule, but a carefully planned system of representative government, of which the United States is a model." He further recommends a university senate or council, and rather grudgingly concedes that there may be a president or chancellor elected by the trustees who is to represent the university on all public occasions. "If the president is a money-getter and an orator," he says, "so much the better; but whatever he is, it is not wise to give him autocratic power over the faculties, nor over the council."

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Professor George Malcolm Stratton, of Johns Hopkins University, with apparent absence of personal pique and with greater dignity gives expression to the feelings that possess many of his contemporaries in American universities. His "Externalism in American Universities," in *The Atlantic Monthly* of October, 1907, is a strong argument for revolution in the American system of college government, and his conclusions seem almost incontrovertible. It is unfair to quote any portion of this genuine contribution to the literature of college idealism as comprehending the whole of his argument. And yet it seems possible that he has voiced a well-nigh universal professorial opinion in saying:

"The American university president holds a place unique in the history of higher education. He is a ruler responsible to no one whom he governs, and he holds for an indefinite term the powers of academic life and death. Subject to the formal approval of the trustees, he selects new members of the faculty, promotes, dismisses them. To the faculty, it is true, there seems to be left the

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important power to define the requirements for admission to the university and to its degrees, and yet these activities are, in a fundamental way, directed by the president, since by his word comes growth to this department and atrophy to that. And while his sway is subject to a constitution, and he can not quite justly be called an autocrat, nevertheless the charter brings to him, perhaps, less serious restrictions than those which often, in the larger world, would bind men who bear the name of emperor.”

That the love of power for its own sake is more dangerous than the love of money for its own sake is an assertion that will hardly be questioned. It is utterly repugnant to our national notions of democracy to tolerate an arrant bossism even in political affairs. Much more offensive is an imperious dictatorship when it brandishes its scepter in the ecclesiastical domain. Most unendurable of all is it when it dominates an academic community.

That there are those in the political world who give their orders simply for the joy of witnessing an abject obedience from cring-

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ing subjects is a conclusion that seems entirely warranted by superficial observation. There are bishops of the Church who remove and exchange priests and preachers and run contrary to the wishes of congregations simply, it would seem, to show that they *can* do these things. It must be admitted that there are also some educational autocrats in the land of the living who cherish their official power as the most priceless of all their possessions. At every great educational gathering it is possible to hear some petty village principal or some vainglorious city superintendent exalting the perpendicular personal pronoun as he stands among a group of those whom he imagines to be his admirers while he explains the skillful and effective way he has of using the ax. At gatherings of college men one may occasionally hear a diminutive college president with magnified opinions of his own superior wisdom boast of his ruthless disregard of faculty instructions and tell of his many successful feats in administering discipline to his recalcitrant colleagues. It is a safe

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statement, however, that the overwhelming majority of school superintendents and college presidents in the United States are not of such sort.

Most men do not reach positions of college authority by a single leap from the graduate school. As a rule the college president grows into his larger responsibility. A study of the biographies of those engaged in the work of higher educational administration in our own country will disclose the fact that most of them have taken all the intermediate steps and have come up by the hard way of earned promotions. Nearly all college presidents serve apprenticeships as tutors and instructors and find their way to the honor of departmental chairs before they are drafted for institutional headship. In the main, they are men who have been tested in the ranks, and the recognition of their worth by their associates has won them the call to presidential duties. Such men by experimental knowledge must, in the nature of the case, have large sympathy, not only with the members of the student body, but with

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their subordinates of all grades in the faculty.

If here and there a college president forgets his obligations as the servant of all and becomes lordly, it does not follow that there should be universal abolition of the college presidency. Indeed, it is impossible to conceive of a live college in this country without a chief official performing functions similar to those we have come to regard as the work of a president. The American college is entirely different from the European institution. Its mission is not narrow, but broad. Its responsibility is not to the few scholars composing a certain academic community, but to the multiplied thousands outside the college halls. In the New World the college exists not for the benefit of the few favored ones, but for the service of the whole race of men.

It has already been shown that the few trials of acephalous college government in this country have resulted in confessed failure. It has been demonstrated that there is necessity for some one very much alive,

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at the head of every public institution, to whom the supporting public may look for a proper accounting, and he in turn must have those accountable to him, that he, with their help, may make satisfactory report of institutional stewardship to those whom the institution exists to serve.

To declare against centralized authority in our colleges is to run counter to the spirit of our own times. Finding that multiplication of offices has contributed chiefly to the building of corrupt political machines buttressed by henchmen who fatten at the expense of the people, and that distribution of responsibility in municipal affairs has resulted in a constantly increasing inefficiency in public service, many cities are now seeking to find methods by which authority may be concentrated and responsibility located. A very careful editorial writer in *The Outlook* has recently said that "in spite of the natural conservatism of cities the so-called 'Galveston Plan' of municipal government continues to make headway. The plan, it will be recalled, is based upon the principle

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of centralizing power and responsibility. It provides for the abolition of the ward alderman and for the concentrating of executive and legislative functions in a board of five men elected on a general ticket, each of whom becomes the head of a department." Two of the great trans-Mississippi States have recently, by legislative enactment, made it possible for their cities to adopt a modified Galveston plan." Fort Worth, Dallas, Houston, and El Paso, all inspired by the success of their sister city of the same State, have adopted the "Commission Plan" of municipal government. Leavenworth, Des Moines, and Cedar Rapids, as the result of the adoption of this plan, testify to an increased efficiency in public service at a greatly reduced cost. The rising young city of Tulsa, in the State of Oklahoma, is one of the latest converts to the centralization of accountability provided by the Commission System. Such eminent students as Professor Albert Bushnell Hart, of Harvard University, and Professor Sparling, of the University of Wisconsin, have commended

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the "Commission Plan" for its simplicity and the noteworthy results already attained under it. It may be well, in passing, to emphasize the fact that these distinguished men who place their seal of approval on concentrated authority in municipalities are themselves members of faculties in great universities widely separated, but both of which are constantly growing in greatness of reputation and power for service, under authority centralized in presidents to whose efficient leadership the whole world to-day pays tribute. Concentration of authority in city, State, and national government is recognized to-day as the one thing to be desired above all others for economy and efficiency, and it is pertinent to inquire why a similarly centralized direction would not work to greater advantage in college administration than the divided responsibility which, in the few institutions in which it has been attempted, has resulted in wretched failure.

Bearing in mind that the real college is not self-supporting, that it is a charitable concern existing for the service of the pub-

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lic, is it not reasonable that there should be some one to be held directly responsible for its success or failure? It is inconceivable that, for any ordinary incapability, members of a self-constituted faculty would vote to put one of their own number out of service. There is, at all events, a modicum of human nature in college professors. A care for individual interests, if there were no considerations of fraternal courtesy to govern, would certainly encourage a reciprocal indulgence of peculiarities and faults, if not a total unfitness, inimical to the best service of the college. For the professors, rather than the trustees, to elect the president of an educational institution, as urged by Professor Stratton, would be to provide a still stronger protection for professorial inefficiency. Never in the history of the world has there lived a man who has found his largest incentive to endeavor within himself. The best man does his best when he is spurred to effort by the knowledge that he is accountable for all that he does or fails to do to some one else. It is to claim the existence of a perfected order

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of manhood such as the sun has never shone on to maintain that any considerable number of human beings will work to their limit from love of work. It will be readily granted that men do work well because they are interested in tasks they have set for themselves, but their effectiveness is accentuated by knowledge of the fact that they are responsible to others as well as to themselves. Those who have inside knowledge will admit that they have known college professors who were insufferably lazy. There are those who have won some fame that are prone to rest on their laurels. Left to follow their own inclinations, these self-satisfied teachers, instead of bringing to students and the larger public the inspiration of a growing life, would hand them the husks of a spent glory. To do all that we may do, every one of us must be kept under the lash.

A college or university without a centralized control never can be a "union of gifted persons working together to increase the store of intelligence among men." More than that, there never has been a competent

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academic community working on a purely socialistic basis. A president elected by the professors and subject to their dismissal when a mere majority of them find he will not do their bidding would be an impotent puppet.

The same human frailties that are common to college professors are also found in college presidents. If, though, a man of broad vision, of great heart, of scholarly perspicacity and successful experience can be found—and there are some such—to whom the direction of a given college is entrusted, he will accomplish more in compelling it to become a mighty factor for good among men, within a few years, than could be accomplished without such centralized direction in many decades. A president of this sort, himself goaded to his most earnest endeavor by the responsibility he owes to the board of trustees, who are his employers, and by a constituency who demands from him results as the price of his continuance in office, will gather about him as his co-laborers in college work the best

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faculty the funds at his command will allow. No one knows better than the wise college president that his own fitness for his post is best demonstrated by his ability to find and keep a strong educational staff. Permanency of tenure is a matter of self-preservation and, if for no other reason, demands that he hold every professor who proves himself worthy. Under such a president every member of the faculty will feel himself secure so long as he does his whole duty. When he fails in doing his full duty there is one in authority who, knowing his own responsibility for the efficiency of the college, will have the courage to recommend a dismissal, which could not come under a communistic government. Professional parasites are hostile to college vitality. They will not have the chance to sap the life-blood of an institution which has a courageous president who knows he will be held answerable for institutional impotence, superinduced by premature professorial senility. An indolent teacher here and there, discharged by recommendation of a brave pres-

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ident, may have a grievance against such a president, but the generations will be debtor to him.

The college executive who wields the "big stick" simply to find pleasure in hearing the blow fall, will soon be discovered and will thereby contribute to his own speedy dethronement. Professors working with the average college president will not be restricted in their freedom. Their counsel will be frequently sought by him. They will dare to speak their minds frankly to him in the privacy of his own office or study and publicly in committees and faculty meetings. He will recognize that a college faculty is a deliberative body, and he will bow to the expressed will of the majority on all questions that are submitted to them as their guaranteed right to decide. He will reserve to himself only such plenary authority as is necessary to establish and maintain policies for which he is, in the main, held responsible. Showing himself fraternal and sympathetic to his colleagues, he will be supported by them when it is necessary for him, in the

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interest of the institution, to take extreme action. He will be their advocate and defender in every just cause. The ideal college government consists of a capable, fearless president on the one hand, and on the other it is a scholarly, public-spirited faculty, both working in sympathetic co-operation as servants of humanity. It is because we have many such ideal systems of academic government that the American college is to-day the best the world has ever known.

But members of a college faculty are related to each other in a way vital to the welfare of themselves and their institution. I have heard of bitterly opposing factions in college-governing bodies, but I have never known of an institution in which such a state of affairs had actual existence. It is always possible to hear of an institution where there is lack of harmony, but the institution is always in some other town, city, or State. It is safe to affirm that a college faculty rent with internal dissensions could have no parallel in misery outside the hateful jealousies that make for perpetual woe in an Oriental

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harem. College professors are members of an educational family, and the respect and consideration shown for one another and for all will not only contribute to individual happiness and effectiveness, but to the esteem in which all teachers are held by those who are taught. Nothing is more desirable in the college world than the inculcation in students of a high regard for the manliness of scholarship; and when faculty colleagues invariably speak well of each other and show genuine appreciation of the character and achievements of their associates, they fix a lofty ideal of learning in the minds of their student constituency. The real college is a republic of letters, where every member gives himself, without stint, in earnest cooperation to the cultivation of a public sentiment healthful to noble character and genuine scholarship, and the American college is preponderantly of this splendid type.

If the terms college and university in this discussion have been used interchangeably and synonymously, let it be pleaded in justification therefor that in many respects their

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mission and their functions are identical. In respect to these points of similarity a criticism passed on one would apply with equal force to the other. There is a field, though, which belongs distinctively to the college, and which the university, by reason of its very bigness, can not enter. This is the field of personal contact of teachers and students, which the smallness of the real college permits it to occupy as its exclusive domain. It is, then, in the relations maintained by faculty members to their students in the real college that their true worth is determined.

In a recent issue of the New York *Evening Post*, under the caption, "The College Grindstone," a severe indictment is lodged against the American college professor. The opening statement is the alarmingly emphatic declaration that "the recently published 'Life and Letters of Sir Richard Jebb' must fill the occupants of academic chairs in America with envious despair." With characteristic Anglo-maniacal admiration, in immediate succession to the foregoing sentence, we are told that "this pic-

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ture of a life of a college professor in Great Britain is far different from that of a college professor in America." With such premises it is not hard to anticipate the conclusion of this arraignment. The writer has adopted as his own a common error of our own times. He assumes, with many others, that the chief business of the college professor is that of a producer. According to this all too prevalent notion the teacher in the modern college who fails to contribute to the technical journals of his special line or to literature in general is a pitiable failure. Apparently the indignation of this editorial writer grows by what it feeds upon, for, proceeding, he says:

"In America this notion of the scholar and man of letters combined in one person is but dimly conceived by most members of the academic body: and it has apparently never entered the heads of many college trustees."

He bemoans the fact that, though we have had among our college professors a Longfellow and a Lowell, "the vast majority can

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hope to be *nothing more than competent teachers* and editors of useful text-books—a respectable but not inspiring career.”

“Nothing more than competent teachers!” Shades of Socrates, Pestalozzi, and Arnold of Rugby, what an impeachment! Socrates wrote nothing, but as the teacher of Alcibiades and the Athenian youth he has lived to a day that reaches centuries away from the hemlock cup. Pestalozzi wrote “Leonard and Gertrude,” but it reflects his experience gained by eating, drinking, sleeping, suffering, and rejoicing with the little children who loved him as their teacher. The intellectual faculties of Doctor Arnold did not surpass those of many of his contemporaries, and in scholarship he occupied a subordinate place to many of his associates. As has been truly observed, “his ‘Thucydides,’ his history, his sermons, and miscellaneous writings are all proofs of his ability and goodness, and yet the story of his own life is worth them all.” The record of his career is a fulfillment of the prophecy, “If elected Master of Rugby, he would

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change the face of education all through the public schools of England." It was only a few words in the quick-shifting sands, obliterated by the winds before the setting of the sun, that were written by Him who taught in the unroofed schoolroom of Galilee, and yet His teachings have transformed nations, and the truth He inculcated goes marching on against the coming of the day of a perfected civilization.

From the days of Socrates and the Carpenter's Son down to the present, in elementary school and college, there have been hundreds of those who have been "nothing more than competent teachers," whose lives of high scholarship, of fine culture, and lofty character have contributed, as nothing else in the world has done, to the making of useful and happy lives. To be "nothing more than competent teachers" will not mean the writing of the names of the teachers high on the scroll of eternal fame, but it will mean more than that; it will mean the writing of imperishable principles on the plastic tablets of youthful character, and these will

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crystallize into monuments that will outlast memorials of bronze and marble, enduring in the heaven of heavens forever.

It should never be forgotten that the best product of any school is not a book, but a man. It is painful to contemplate the ambition of too many new-fledged doctors of philosophy seeking educational positions, whose ambition is not to teach but to write. Many of them look with contempt on teaching, while they pine for the honors of authorship. It is beyond the limits of conjecture how many good teachers have been spoiled by an ambition which has found its fruition in an unread literature, but it is a safe proposition that the dust-covered theses of our graduate colleges would make a bonfire of very respectable flame.

There are numbers of those fresh from graduate study who, if they can not write, will insist upon lecturing. They would feel themselves very common to speak of teaching, so they go not to the classroom but to the "lecture-room." If the colleges in recent years have suffered from one thing more

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than another, it seems probable that it is from the attempt to use the methods of the graduate school in undergraduate work. It should never be forgotten that, according to its etymological signification, education means a leading forth, or a drawing out, a development. The immature mind can not be developed by the "pouring in" process. Maturing intellectual powers grow by exercise, and there is no better exercise for the youthful mind than the old-fashioned recitation method. The Socratic system of questions and answers amplified in such a way as to bring the growing man to his feet to show by concise English, in properly related sentences, the results of his study, is the ideal method. Nothing more vicious in our modern educational system has shown itself than this stifling of unfolding manhood by the so-called "lecture plan." The real college requires its professors, first of all, to be teachers. They are teachers by the inspiration of their scholarship and their insistence upon clearness of understanding and accuracy of statement in the classroom.

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Above all, they are teachers in their homes, on the campus, and on the streets, by the lives they live before their students, whose close inspection they can not escape either by night or by day. In the real college the teacher necessarily lives so close to those he teaches that the impress of his character is left upon them whether he will or not. The educator who aspires to a Bohemian existence would do well to find a position in a great university, where his unconventional manner of living will remain undiscovered, rather than in the real college, where he will be known and read of all.

It is inconceivable that one can be the right sort of teacher in the real college if his daily life is not ordered in accordance with the highest standards of morality—is it necessary to say Christian morality?

The vulgar swagger assumed by some college and university professors in this latter day would be pitiable if it were not positively mischievous. Time was when the man who taught in college believed that his life

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should be one of consecration to the highest ideals of character. He believed that all questionable conduct should be avoided. For the sake of his influence upon his students he consistently refrained from indulging himself in those diversions which to men occupying less responsible positions might be occasionally allowable if not always permissible.

It is not an unusual thing in these days to see a college professor with a cigar or cigarette between his teeth, smoking openly before his students. At the banquets attendant upon educational assemblies and learned societies not only is after-dinner smoking common, but the wineglass has become indispensable. In the English universities many of the fellows refuse to drink, not from any moral compunctions, but because in drinking they would seem common. There are many college teachers in this country who do not drink, but it is a sad commentary on higher education in America that there are so many in positions of educational leadership who are at utter variance with the spirit

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of an age that, like no other, stands for the annihilation of the drink traffic.

No more hateful spectacle confronts advancing civilization than a beer-sipping, wine-bibbing, college professor. He is hateful because he is incongruous. More than that, he is hateful because of the havoc he works as an iconoclast in the beautiful temple of youthful ideals. It is a safe prediction that in the near coming day, when the American saloon is only an historic tradition, the college professor who drinks in public or in private will not be tolerated beyond the meeting of the board of trustees succeeding his discovery.

To be correct in his habits of scholarship and in his domestic, religious, political, and social life is essential to the highest success of the professor in our real college. To be aggressive in his attempts to reach his students by a direct influence for good outside the classroom is to realize largely on the opportunities for personal contact possible only in the real college.

There is ground for fear that over-much

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anxiety to maintain a high intellectual standard in our colleges has led to the pitiless crushing of those possessed of great likelihood for usefulness. If the high-grade college has any excuse whatever for its existence, it is found in its possibilities for the inspiration of individual instruction. It is, of course, easiest to require a student to come up, with the rest of the class, to a certain grade, and if he fails, to refuse him permission to return. The highest skill of the teacher is shown, however, not in making something out of a genius. He who can take the dullard, or the indifferent one, or the happy-go-lucky youth, or the unpromising one, and fire him with a resolution that will lead to achievement, is an artist, and the beneficent results of his work will widen with the successive generations to the end of time. It is only in the real college that such accomplishments are possible.

A recent writer in *World's Work* has prophesied the coming of a day when we shall have in our leading educational institutions a Chair of Eugenics. The world of

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scholarship will extend cordial welcome to the coming of the expert who shall teach the rising generations how to make future generations well born. After all, though, the expert who takes the man already born and teaches him how to live is rendering the largest service to those that are yet unborn. It is proper to indulge the hope that the day is not far distant when, in every college, we shall have a Professor of Individual Attention. This man will have taken his graduate study in human temperaments. He will be a student of ancestry and prenatal influences. He will know what to expect as the product of certain environments. He will know how to remedy the spiritual and intellectual and physical ill-health which is the result of previous faulty teaching. He will not only be a master of applied psychology, but as well of applied physiology. He will make it his business when he comes to his college chair to provide himself with statistics as to every Freshman. He will arm himself with facts as to the parents of every new student, his former teachers, his habits of life, his

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inclinations and his tendencies, his likes and his dislikes. He will revise these individual records as students proceed on their way through college. When a student gives his first indication of failure he will be referred to this Professor of Individual Attention, who, knowing more about the youth than the youth knows of himself, will approach him from the right direction and, instead of allowing him to be thrown out, he will save him to a useful career that will honor his Alma Mater.

There are some living men who in student days were tossed out of college as worthless or hopelessly dissolute, who have afterward lived useful, successful, and honorable lives. It has sometimes happened that the college which has discarded them has later been glad to confer honorary degrees on those who in the critical period of their lives it made no serious effort to save.

After all, though, no Professor of Individual Attention, no number of personal preceptors, can do the work of the professors who fill the usual college chairs. There is

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no way of escape from responsibility for him who teaches any subject. He who is master of his particular line of academic specialization, who knows his students by name, who greets them with a pleasant word, who possesses a genuine sympathy for youth, who lives an exalted life, and who denies himself to go out in aggressive activity for the development of a higher life among those he teaches, and whose incentive to labor comes as the result of a life itself transformed by the spirit of Christ, is the real teacher. He will accentuate his influence if he writes some books and is known in the great outside world, but he will be loyal to his institution, cordially supporting all just authority, unselfishly co-operating with his colleagues and living every day with a passion that finds its gratification in the service of humanity. Men of such purposes serving as members of the faculty will be powerful in the making of the real college.

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THE college man is *sui generis*. Seen through the sordid eyes of the man of the world, he is a worthless hulk of hopeless egotism. He is an object of abuse at the hands of porcine men who would refuse to exuberant youth a legitimate outlet for surplus vitality, while they boast themselves practical as they fatten at the sour swill-trough of dishonest business methods. The college man is held up to public ridicule by the cheap paragraphist who has failed to avail himself of advantages which might have lifted him above the level of a tolerated nuisance. The vulgar populace, in changing mood, makes the student the subject of malicious criticism or churlish railery.

Viewed objectively, our college man is a biped with bifurcated hair hanging low on

* This chapter is a vagrant. It was not written in connection with those preceding it in this book. "The Real College Man" is an after-dinner address delivered at numerous college banquets. It is reproduced in this connection because it is a concrete résumé of the purpose of the real college as hereinbefore set forth.—G. P. B.

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either side, leaving only a triangle of questionable whiteness above the eyebrows. If he wears a head-covering of any sort above this tousled thicket it is a cap, in color of blinding red, or blue, or green, or yellow, and of a "Happy Hooligan" circumference; or, mayhap, it is a flat and well-nigh brimless hat with a wide band, fit rival for the coat of Joseph, the patriarch. His necktie can be heard three squares away. Beneath his vestless coat, his wide expanse of negligee shirt-front, displayed on a station platform, would prevent a disastrous train-wreck if the block should fail to work. His belted and suspenderless trousers are a perpetual source of anxiety to friends fearful of his reputation for decency. His striped socks, set into the latest cut of topless shoes, under turned-up pantaloons, complete a picture that make the lower extremities a fit termination for the spectacular beginning at the top.

Heard objectively, the college man is a creature of abnormal lungs from which come forth the bellowings of yellings and the ear-splitting notes of rollicking song.

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It is this superficially objective presentment that makes the collegian a creature of loathing to the womanly man, a public menace to the omniscient editor, and a thorn in the flesh of the petty officer of the peace. These irascible individuals, who themselves never had any youth or, if they had, buried it in oblivion so long ago that it is eternally lost to memory, would clothe the college student in creaseless, broad-brimmed black hat, Prince Albert coat, side-buttoned trousers, cloth gaiters, boiled shirt, celluloid collar, cambric tie, and a solemn face, and then call it a man. God save the mark!

There must be something more than this objective side to the man who later in life finds himself a part of the great body of the college-trained that compose sixty-nine per cent of the eleven thousand three hundred and eighty-four people of the nation whose names appear in "Who's Who in America." He must be worth something, or he would not find his way to leadership in the halls of Congress, to the dignity of the Supreme Bench, and to the power of the Ex-

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ecutive Chair. He is more than ordinary, or he would not predominate in the field of literature, while he leads at the bar, and in medicine, and monopolizes the pulpit. Yes, cut away the excrescences, plunge the knife into the brain, drive it deep into the heart of the college student, and you find the nucleus of a real man.

The college man is a likable chap. I have lived with him so long that I could not be happy without him. He makes a surrounding that preserves the spirit of eternal youth. It is unthinkable to me that one could grow old in living with him. I love him because of his possibilities. I would not change him one whit. I want him with his spirit of joyous optimism. His college yell is as the music of the morning to my soul. I am willing to take him as he is—thatched head, cuffs on trousers, and all. These are the outward symbols of an inward enthusiasm that prophesies an aggressive man to whom some day this old world will listen.

Viewed subjectively, for he has his subjective as well as his objective side, the col-

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lege man is an individual of limitless prospects for usefulness. His possibilities constitute the measure of his responsibility. His opportunities for the development of his talents and the growth of a stalwart character place within his grasp a life of influence that will widen with successive generations to the end of time and that will maintain its power through all eternity.

The real college man is indispensable to civilization, but the real college man is produced only by the real college. When the word "college" is mentioned there loom big before us thoughts of a beautiful campus, groups of buildings, adequate equipment, the teaching of the humanities, the arts and sciences, scholarly professors, and hurrying crowds of young people. But all these do not make a college. The real college is campus, buildings, equipment, courses, teachers, and students, plus that intangible but indispensable something that we call an atmosphere. A proper environment is the first condition of a true college atmosphere. There must be a real college community. If

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the institution be located in a great city, there must needs be an institutional life-center, a college heart. That Columbia University and The College of the City of New York are not types of the real college is due to the fact that the students there meet their professors only for a brief hour in the lecture-room and know them only at a distance, without themselves being known by those who instruct. Students do not even know each other except within the limitations of their own small circle of intimates in these institutions, for when lectures are ended they scatter all over that great city, and their identity as collegians is hopelessly lost in the swirling crowd of commercialism. Is it any wonder that Columbia University has no football team worthy of the name? Former President Seth Low may have been right when he declared that Columbia University should develop along the lines of least resistance and make of itself a collection of graduate and professional colleges, leaving the pure college work to be done by those institutions located in more secluded

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places friendly to the growth of true college life. There are institutions, though, in the large cities that have demonstrated that a college community is possible in a crowded center. The University of Chicago is strong in its college spirit. The far-seeing vision of President Harper, master college builder of the world, revealed to him the importance of making the university itself the center where students would of necessity pass the greater part of their time. What has been done there can be done in large measure in other city colleges. Dormitories, student buildings, commons, clubhouses, and frequent convocations will keep students jostling against each other, and constantly touching elbows with professors in such a way that a college consciousness will spring into being. It will, of course, be admitted that a smaller town which exists primarily because of the institution in its midst will more easily lend itself to the development of a college community than a large city. It is because of such locations that Yale and Dartmouth and Princeton and Michigan are

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so strong in community life and spirit. And yet, in a small city like Ann Arbor, when I visited there last, three years ago, students and faculties were clamoring loudly for a student building on the campus, where all might come to know each other better and cultivate the feeling of college fellowship.

If it be true that a college community is essential, it is equally true that size is another important factor in producing a college atmosphere. A caravansary is hostile to good air. Medical colleges, law schools, engineering shops, and barns for animal husbandry do not make a real college. It must be borne in mind that a college is not in any sense of the word a technical or a professional school. The real college presents the humanities, the arts, and the pure sciences. It provides the discipline and culture which will best fit men to enjoy life and that will prepare them for a more intelligent later study in the lines of their chosen specialization. In the formative days of college life the associations and companionships are of no less value than the work

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required for graduation. The college day is a care-free period, and the friendships there formed and the pleasures there enjoyed abide forever as the aroma of fragrant incense, sweetening life through all the busy years that follow. That such a college with these glorious associations can exist in a large institution is not questioned. It can not exist, however, if it be overshadowed by the magnified importance of trades-schools and graduate colleges round about it. To have a real college in a great university, the college of liberal arts, though small in its student body, should be the nucleus of the university life and should be built up by the authorities as a necessary stepping-stone to the successful later work in the utilitarian departments of instruction. It will be admitted, though, that the college in isolation has less opposition in maintaining its ideals and that the purest college atmosphere is attainable where numbers are not so great as to prevent free circulation and easy and continuous social intercourse. Five hundred to six hundred students are enough to make a

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real college; more than that many would stifle the atmosphere. It is this exclusiveness in numbers that has given to Amherst and Williams and Bowdoin and Wesleyan their distinction.

The ideals of an institution, too, contribute in no small measure to the making of an atmosphere. The responsibility for institutional ideals, in the main, rests on the governing body. If the president and faculty constitute themselves an oligarchy, seeking a rule of tyranny, the college air will hang heavy in its oppressiveness. A company of college students is easily controlled when properly directed; it is the easiest body in the world to antagonize by improper methods. It should be assumed that he who is old enough to go to college is old enough to be a man. There is no class on earth which so quickly and so bitterly resents the crack of the whip as that composed of those who have but just been emancipated from apron-strings. This is as it should be. The youth mature enough to leave his mother is sufficiently mature to be treated as an adult.

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What a wonderful opportunity is open to the college president at this critical period! If he will but appeal to his students as men, they will respond to his appeal. All the threats and all the dire penalties imposed by the college faculties of the olden day did not prevent the theft of the bell-clapper, the shaving of horses' tails, the pollution of wells, the inartistic decoration of buildings, the destruction of property, indignities to fellow students, and a tone of universal disrespect. In the real college of our modern day there is absence of petty rules, and the sympathy existing between teachers and taught is so pronounced, without sacrifice of professorial dignity, that vandalism has become history, and respect for man and reverence for God are enthroned in student life. The new is everywhere supplanting the old, and the real college is an atmosphere where the standard of excellence is all-round manhood.

One thing more is yet needed to produce the perfect college atmosphere, and that is Tradition. It is worth while to have a his-

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tory. An institution may have all the other requisites, but until it has hoary years replete with honor behind it, the atmosphere will lack the bracing quality that makes young blood tingle. The student who has found his way to a college atmosphere fraught with sacred traditions will be spurred to highest endeavor as with Wordsworth he reverently declares: "I could not print ground where the grass had yielded to the steps of generations of illustrious men, unmoved. I could not always lightly pass through the same gateways, sleep where they had slept, wake where they had waked, range that enclosure old, that garden of great intellects, undisturbed."

The college, then, of comely campus, good equipment, rich curricula, competent teachers, and wide-awake students, in an atmosphere made redolent by the right environment, the proper numbers, lofty ideals, and honorable annals, is the real college, and there we shall find the real college man.

The real college man, breathing such an atmosphere as this, is a patriot. He believes

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in his institution, he rejoices in its victories, and contributes to their multiplication. It has always been a mystery to me, and the mystery deepens with every added day, why it is that certain sanctimonious individuals pucker up their sour faces and, if possible, look more acetose than common whenever their ears are greeted with a college yell. There is no music in all the world so sweet to me as the yell of my own college coming from the lusty lungs of my own students. It is the expression of abounding life, of healthful youth, of unselfish loyalty. I know that every time a boy yells for his college he is drawing its colors about him a little more securely, and I know, too, that he is laying the foundation for that larger patriotism which in later years will accentuate his love of country every time he gives a cheer for the Stars and Stripes.

Let that fossil who declaims against football be relegated to the museum of the antiquities! Let dumbness strike him who would use his voice against the songs and shouts of joyous college men when they tri-

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umph in oratory or debate! Palsied be the arm of the tyrant who would reach out a hand to throttle class spirit! Blinded be the eyes of him who will see nothing but evil in devotion to fraternity! We live in an age when gentleness and regard for the rights of others are our watchwords of progress; but to make our civilization all it should be, there must be some iron in the blood. The real college man is fearless in his loyalty to his college, and this fearless loyalty is a preparation for the larger patriotism which will show itself in unflinching devotion to righteousness in the service of society and the State when maturer years have come.

The real college man is a scholar as well as a patriot. Indeed, it is impossible to form any conception of loyalty in disassociation from obligation. The supreme duty of the college man is work. It is the consciousness of work faithfully done that makes possible the other side of his college life. He who permits his college to provide him with a disciplined mind and a refined taste is ac-

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cepting an equipment that will bring to his later years a satisfaction in living amply compensating him for the lack of many grosser comforts. To be able to think clearly and to reason wisely, to possess a sane judgment, to have an appreciation of the fine things in literature, in art, and in history, is to have the joyful consciousness of a life that is high above the common-place.

Last of all, our real college man is a man of character. He is plain, unassuming goodness. He has good red blood in his veins, but he knows that the greatest triumph possible to mortal man is that victory over self which subdues the passions, controls appetite, directs desire, commands reverence, and establishes honesty. The real college will keep ever before its students for their emulation the blameless character of Him who was both God and man, and seeking to fashion their ideals after this life, college men will be firmly established in every good word and work.

Then, blessings on the college man! Matured in the atmosphere of the real college,

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he is the most hopeful prophecy of our national salvation. Let him wash and dress and comb as he will! Love him for all that he is and for all that he may be. His patriotism, his scholarship, and his character will make him the mightiest potentiality of future years in dethroning "Graft" and in crushing Tyranny. He will be the finest exponent of public and private honesty in our American life, for when cap is discarded, when hair is cut, and when trousers are unrolled, we shall find that the real college has given to the world a real man.

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